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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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The St. Catharines Conference

The following persons accepted the invitation from "Calvinist-Contact" and were present at the conference in the Maranatha Christian Reformed Church of St. Catharines, Ont. (A few persons also received the invitation but were unable to attend.)

Mr. A. De Boer of Toronto, Ont., Prof. C. Booy of Winnipeg, Man., Rev. G. Bouma of London, Ont., Rev. M. De Vries of Toronto (Etobicoke), Ont., Rev. M. D. Geleynse of St. Catharines, Ont., Rev. J. Geuzebroek of Kingston, Ont., Rev. M. N. Greidanus of Toronto, Ont., Rev. F. Guillaume of Brantford, Ont., Prof. J. Faber of Hamilton, Ont., Prof. Dr. H. Hart of Toronto, Ont., Rev. G. J. Hoytema of London, Ont., Rev. J. Hoytema of Grimsby, Ont., Rev. P. M. Jonker of Brampton, Ont., Mr. R. Klaprooyk of Hamilton, Ont., Rev. Dr. R. Kooistra of Toronto, Ont., Rev. J. Kuntz of New Westminster, B.C., Rev. A. Kuyvenhoven of Wallaceburg, Ont., Rev. D. C. Los of Jarvis, Ont., Prof. Dr. James Olthuis of Toronto, Ont., Prof. Dr. Henry Pietersma of Toronto, Ont., Rev. H. Praamsma of Burlington, Ont., Rev. Dr. L. Praamsma of Fruitland, Ont., Mr. F. J. Reinders of Toronto (Reeddale), Ont., Rev. A. W. Schaafsma of Ottawa, Ont., Prof. L. Selles of Hamilton, Ont., Rev. R. Sikkema of St. Catharines, Ont., Prof. Dr. Gordon Spykman of Grand Rapids, Mich., Rev. L. Slofstra of New Westminster, B.C., Prof. Dr. H. Stob of Grand Rapids, Mich., Mr. J. Tamming of Wellandport, Ont., Rev. L. M. Tamminga of Toronto (Willowdale), Ont., Rev. J. Tangelder of Wellandport, Ont., Rev. W. Vander Beek of Hamilton, Ont., Dr. A. Vander Maas of St. Catharines, Ont., Mr. J. Vander Woerd of Burlington, Ont., Rev. H. Van Dyken of Toronto (Woodbridge), Ont., Rev. J. Van Harmelen of London, Ont., Rev. P. L. Van Katwyk of Kitchener, Ont., Mr. J. Van Staaldunen of Winona, Ont., Mr. M. Van Wyk of Kingston, Ont., Mr. Wm. Voortman of Burlington, Ont., Rev. J. Vriend of Edmonton, Alta., Prof. Dr. B. Zylstra of Toronto, Ont., and D. Farenhorst of Hamilton, Ont.

A few persons could not attend the full conference (as for instance Prof. Faber, Prof. Selles and Prof. Stob), but those who remained till the end agreed to publish the following statement:

A STATEMENT OF CONSENSUS ISSUED BY THE ST. CATHARINES CONFERENCE

The participants in the St. Catharines Conference, convened as individuals by the Editorial Committee of "Calvinist-Contact" for the purpose of promoting unity and harmony in the Christian Reformed Community in Canada and a better understanding regarding The Association for the Advancement of Christian Scholarship, are pleased to make known the following:

1. A spirit of mutual acceptance as brothers in Christ prevailed throughout the conference. It became clear at the conference that all the participants, whatever their views regarding the A.A.C.S. or any other Christian organization, strive to continue in the traditions of the Reformed faith.

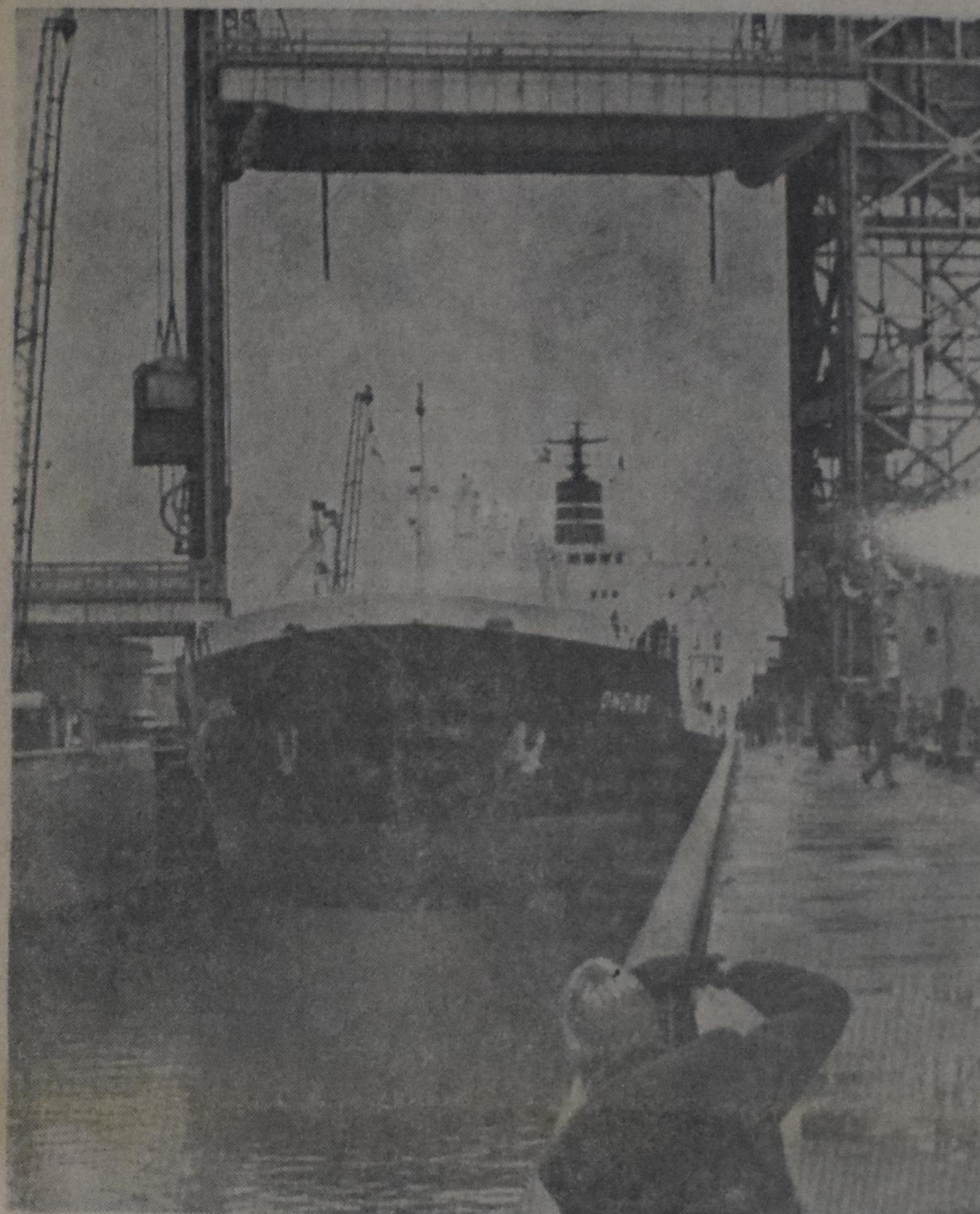
2. A need was felt for renewing trust and confidence in one another's judgment as confessing Christians and for removing what some experienced as a posture of intolerance. It was the conviction of the conference that any existing estrangement would have to be overcome by growing together in an atmosphere of open and honest discussion and not by glossing over any of the differences. In the course of the discussions there emerged a common conviction that, though we might not be able to overcome all our disagreements, we must strive to work together in a spirit of brotherliness.

3. The members of the conference agree among themselves and ask others to be more careful in the future, in word and action, not to alienate others as equals in a serious address to the problems which the Christian community faces. Vigorous expressions of conviction and opinions are to be welcomed but should be accompanied by the responsibility, wisdom, and tolerance of Christian love, and serve the broad interests of the entire Christian community. These aims can only be achieved through that Christian service which Christ has commanded us to render.

4. In a discussion on the concept of "The Word of God" it was agreed that the infallible Word of Scripture is the only source of our knowledge of Christ the incarnate Word and of the proclamation of the Word of the Gospel. The term "creation-word" occasioned some debate. Its meanings, as expressed in the discussion, included the Word by which the Creator calls His world into being, the Word by which He holds His creation together, and the Word as it functions for and in the structures of creation. With reference to this last-mentioned usage there was agreement that no one should speak of this creation-word in isolation from the written word, or in isolation from Christ crucified, or for the purpose of demanding religious adhesion to a scientific conception of it. Others questioned either the value or the validity of this concept.

5. In the discussion of "Church and Kingdom" it was agreed that we must emphasize the central place of the Church-institute for the people of God. It was further agreed that Christians as citizens of the Kingdom are charged by the Church-institute in the name of Christ to live the Christian life, both individually and communally in society, in a historically responsible manner. It was agreed that a good deal of further discussion on these issues is necessary to come to further clarity and possible agreement and unity.

6. In conclusion we thank our Lord, Who has heard our prayers in which we asked Him to forgive our offensive conduct and to bring us into closer unity.



SEAWAY FINALLY OPENS—First ship through the St. Lawrence Seaway this year was the French freighter Ondine. It squeezed through the locks at St. Lambert with inches to spare on either side. Heavy ice conditions delayed seaway opening by two weeks.

Abide with me

Henry Francis Lyte sat in his study at Berry Head House, this Sunday evening. The activities had wearied him at close of day, and he rested quietly, staring at the falling embers in the fireplace. Restless little flames, darting back and forth without apparent purpose, directed his thoughts to the seeming aimless little things we are facing in our own lives. Take this pleasant town of Brixham, only a few short years ago William of Orange-Nassau landed here in Brixham Harbour with his armies at the invitation of English Nobles to preserve English liberties. King William IV of England met with a fatal accident and died in 1702. Henry Lyte pondered the ways of God with man. Why should a courageous and Godfearing Prince die so young?

Rev. Lyte was aware that his own strength and vitality was ebbing away. For years he had been troubled with bronchial illness and though he had spent several winters in Italy, his condition became more serious.

This Sunday he had conducted his last service in the Brixham Anglican Church. He preached on Holy Communion and assisted in the administration of the Sacrament. Tomorrow he would leave once more for Italy and the prospect of leaving England and his family filled him with sadness.

During his Ministry he had written much prose and verse, among them the wellknown "Praise my soul, the King of Heaven". Thinking of his lifework, he noticed the fire as it was slowly going down. Before long only a few ashes would indicate that once there had

been a comforting glow of warming fire. Suddenly there arose within him a burning desire. "If I could only leave something lasting, something good, something which would go on and on and on, alive to the Glory of God."

Some time later, that Sunday evening, he held in his hand two sheets of paper. He had composed a hymn and the music and the words were,

Abide with me, fast falls the eventide —
The darkness deepens, Lord with me abide.
When other helpers fail and comforts flee,
Help of the helpless, O, abide with me.

He gave the manuscript to his daughter for safekeeping. The next

day he embarked for Italy. He would not see Berry Head House again, nor his beloved England. He passed peacefully away in Nice, where he lies buried.

This hymn has been a comfort to thousands upon thousands throughout the world. Henry Francis Lyte went into the joy of His Lord. He could not have known that the Hymn he wrote at close of day and at the end of his earthly life would go on and on till the Great Day comes.

Hold Thou Thy Cross, before my closing eyes.
Shine through the gloom and point me to the skies.
Heaven's morning breaks and earth's vain shadows flee.
In life, in death, O Lord, abide with me.

Ray Koning.

THE PROBLEM OF POLLUTION

(Editorial comment, Monthly Record)

Much is being done in these days to tackle the problem of presenting drink, drugs and loose morality as part of normal living is pouring from the presses. Purveyors of pornography are on the increase. Radio and television, stage and screen are all too ready to the corrupter's hands, and the protests which are being made to the authorities are being treated with but scant respect. Antipollution action is urgently needed in the fields of literature and public entertainment, and Christian people ought to give all possible support to the organizations — notable among them the Viewers' and Listeners' Association — which are working with this end in view. (RES)

A UNIQUE CONCERT

It must have been a refreshing evening for the Minister of Education in the Province of Ontario, the Honorable Robert Welch, and his wife as they attended the Spring Concert of the John Knox Memorial Christian School in Fruitland, Ontario on Wednesday, April 21. Mr. Welch, who is no stranger to the educational field, could relax as the guest of honour and forget about the problems of educational budgets, demanding school boards and restless teachers. And in his own words, "he enjoyed this wonderful evening of music, drama, oratory and recitation".

It was, as one newspaper reported the next day, a "first for

Bob". The first official visit to a school program as the new Minister of Education. It was also a "first" for "John Knox", because Mr. Welch could not resist to accept their invitation over the many he receives from week to week. But then . . . the students and staff of "John Knox" are a pretty determined lot. When they do something they do it right. When they want something they go for it, to get it. And to get it you need to be original. The result was an invitation, more than four feet long, to "the man they wanted", signed by nearly 300 students. The thunderous applause, which greeted Mr. and Mrs. Welch as they entered the auditorium of the Mountainview Christian Reformed Church in Grimsby, where the concert was held, left no doubt that everyone appreciated his attendance.

The concert, on this beautiful spring day, must also have been a refreshment for all the parents and friends. After a long winter it is heart warming to see nature come back to life and hear about the beauty of spring, in song and spoken word. And this is what the program was all about. Not only was there a contribution by every grade in the school but "John Knox" put also its best performers on the platform, who later on will compete in the Fine Arts Festival of the Christian Schools in the Niagara Peninsula.

A spirited "Spring Song" introduced the audience to a program of recitations, piano selections, solos and choir singing. The world is full of beauty when one walks over the meadows, and sees the graceful swans swimming in the lake, the cows quietly grazing in the fields. The world is full of beauty and excitement when one walks in the Chinese garden, or goes to Strawberry Fair, or visits the Zoo. But there is also the tragedy and ugliness of war, and a United Nations to prevent war and promote world peace. Charles Vermeer spoke on the United Nations, Success or Failure".

The "John Knox" Drama Club proved that "a king better not

issue proclamations abolishing punctuation marks for ever and ever in his kingdom". Their play "Punctuation Proclamation" showed the disastrous results of such a decision.

There was also a very clear message to all in the program. A message that everyone ought to know who Jesus is. The Lily of the Valley, the Bright and Morning Star. The Lord, He is our Shepherd. The senior choir, under the direction of Mr. Harold De Haan, who directed most of this outstanding concert, closed the program with "We are one in the Spirit, we are one in the Lord, we will walk with each other and work with each other. We are Christian by our love".

Audience, students and choir, in finale, sang a rousing "O Canada", which left no doubt that they love Canada, their home and native land.

It was unique concert which the students of "John Knox" probably remember for a long time to come. The final words of Mr. Welch should not be forgotten either: "Your school carries the name of a great Christian. A school is always judged by its students. You sang that you are Christians. Always know then that you are Christians by your example."

It was an honour for "John Knox", but also an honour for the Christian School movement, to be shared by all.

Peter Zwart.

Grimsby, Ontario.

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FROM THE MAILBAG

The first immigrants to Canada

I was a delegate to the Reformed Ecumenical Synod of 1946 in Grand Rapids and attended also the Synod of the Chr. Ref. Church of that year. At that Synod already the Rev. John M. Vander Kieft was appointed as a special worker among the immigrants that were expected to come. After Synod I travelled with him to Winnipeg where we met with some of the leaders of those few and small Canadian Churches who were interested in this work. My friend John VanderVliet was there as a general who developed his strategies. It was decided that the 11 Canadian Chr. Ref. Churches which existed at that time would not be able to receive all the immigrants that were expected to come. On the other hand it should be prevented that those immigrants should be spread all over Canada, which would make spiritual care and the organizing of churches practically impossible. So it was resolved that the existing churches would take care of the number they could handle, and that certain places would be selected as favorable for the settlement of Dutch immigrants, and that certain numbers would be directed to those places. These decisions were taken in 1946, while the first emigrant-boat left Holland in May 1947. From that first boatload a number went to St. Catharines and others to Kitchener. It was also in these places that the first two new Chr. Ref. Churches were organized.

So the Christian Ref. Churches did not organize their field service when the situation seemed hopeless as Mr. Reitsma states, but they were ready before the first post-war immigrant came to Canada and to my opinion these brethren have done a most wonderful job.

Yours in His service,

A. Warnaar Jr.



Some of U.C.Y.'s youthful employees chat at the entrance to "their" new service center, international headquarters for the Calvinettes, Calvinist Cadet Corps and the Young Calvinist Federation.

THREE YOUTH MINISTRIES OCCUPY NEW HEADQUARTERS

A central youth centre for the United Calvinist Youth of the Christian Reformed Church will be dedicated on Saturday, May 1, the fulfillment of a ten-year-old dream. The new service centre replaces the separate facilities occupied previously by the Calvinist Cadet Corps (boys of 10-15); the Calvinettes (girls of 10-15); and the Young Calvinist Federation, which serves young people who are 16 and over.

Canadian membership of the U.C.Y. divisions totals 9,000 boys, girls, and young people. There are 149 Calvinette clubs, 115 Cadet clubs, and 185 YCF youth groups.

A split-level addition to the former Young Calvinist office, the new youth building at 1333 Alger S.E. serves as headquarters for activities in Australia, Canada, New Zealand, and the United States. Total membership of all three divisions is estimated at 28,000.

In addition to the programming direction given to local clubs and youth groups through leadership training and materials, four pe-

riodicals are published at the U.C.Y. building: INSIGHT, for young people and young adults (circulation 33,000); TOUCH, for girls (10,400); CRUSADER, for boys (8,800); and SPIRES, for servicemen (8,000).

Youth representing the three divisions will participate in the dedication ceremonies on May 1. An open house will follow from 3:00 p.m. - 9:00 p.m. on May 1, as well as on May 3, 4, and 5 from 7:00 p.m. - 9:00 p.m.

A united youth movement was visualized by the synod of the Christian Reformed Church far back and became a reality when the three divisions merged in 1967, forming the United Calvinist Youth. Now that a central headquarters has become a reality, (financed through a denomination-wide building drive and a synodically approved quota of \$1.00 per family), it will be possible to dovetail programming at all levels, with special emphasis on community outreach.

The meeting and small conference facilities at the UCY building will be available as much as possible to members for their training and materials, four pe-

CALVINIST - CONTACT

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Called to renewed service

The St. Catharines conference, which we have mentioned several times in our paper, is now history. There can be certain moments in history, which one would like to forget as soon as possible. There are also moments which one would like to keep alive as long as possible. Such a moment has been the St. Catharines conference. It is no exaggeration to say that it has been a highlight in the life of the Reformed Christian community in Canada.

There were a few misgivings about this conference. Not only because some people thought that it was not the task of Calvinist-Contact to organize such a thing, but also because it was felt as an impossibility to overcome all the difficulties. The first argument very soon proved to be wrong. Apart from the question whether it was legitimate for Calvinist-Contact to call for such a conference, the conferences were not in the least disturbed by this thought. It was clear that the time had come to speak to each other, to open or reopen the lines of communication. The second question, whether all the difficulties could be resolved in a conference of two days and an evening, was not even considered. No one thought about the possibility or impossibility of that, because that was not the purpose. The conference was only meant as an effort to restore mutual respect and esteem. And the Lord was prayed to fervently to enable those who were together to do exactly this, in dependence upon Him.

Yet many people, including several members of the conference (if not all) thought even this limited goal an impossible achievement. Evidently God had different thoughts. This conference has made abundantly clear not what men, even well-meaning, men can do, but what the Lord can do. We cannot over-emphasize this. If anything has become clear it is that the Lord is very near to those who humbly seek Him.

The very beginning of the conference pointed in this direction. Rev. J. Geuzebroek, who presided over the conference, read in his opening devotions that part of Luke 10, where the Lord Jesus said to the seventy who were sent on a mission, "Do not rejoice in the fact that the spirits are subject to you, but rejoice in the fact that your names have been written in the Book of Life."

Later that evening, in the prayer service, the local pastor, Rev. M. D. Geleynse, read as the prayer of the conference the well known prayer in Daniel 9:4-14, followed by "A Believer's Prayer" (see Calvinist-Contact of April 22). This set the tone for the conference and it prevailed till the very end. It seemed that everyone present was deeply convinced of the need of the Lord's guidance and depended on that.

It is difficult to express in words what took place during the conference. We rather not try. The Spirit of the Lord has moved among those present and has brought them to a conclusion, which was considered impossible at the beginning of the meetings. A strong desire was clearly evident to hold on to one another. This does not mean that everyone agreed with everyone. As a matter of fact the differences of opinion have still to be dealt with. During the conference the desire for another conference was more than once expressed. This present conference did not have as its purpose to solve these difficulties. It was organized for the sake of restoring esteem and respect, to find one another as brothers, to regain confidence in one another. There was no public around, so no one had to speak for an audience, but everyone could say what was on his mind. And they have done so, with conviction, sometimes with emotion. But it was good to be there, not primarily to hear what was said, but more so because the Lord made His presence so clearly felt.

In this issue the "Statement of Consensus" is published, so that our readers may know what has been accomplished. This statement is rather brief and may not clearly spell out what was experienced in St. Catharines. But the conference has done much good and all those who have prayed for it should join us now also in giving thanks to God. Brothers were brought together and hearts were united, and it was as if the Lord called us to renewed service. For Him and His Kingdom. D.F.

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A CONFESSION OF FAITH FOR THE CHURCH OF THE SEVENTIES

(II)

by MERLE MEETER
Associate Professor of English,
Dordt College.

Article IV:

WORK AND STEWARDSHIP

Man was made in the image of God as a creature variously distinct from the animal. Man is personal, responsible, self-conscious, God-conscious, law-conscious; he has a soul — and a conscience that convicts him of sin, for the law of God is written in his heart. But he may culpably, harden his heart so intransigently against the revelation of God that his conscience, already depraved by sin, no longer condemns him for his transgression and evil nature, even though "All have sinned and fallen short of the glory of God."

Despite his sinfulness and consequent alienation from God, however, man is still man — by his humanness still manifesting the image of God in his covenant nature, personality, responsibility, knowledge, and constitutionally religious creaturehood (even though all these qualities are warped and contaminated by sin). Genesis 9:6 makes it clear that fallen man still retains the image of God, for God spoke thus to Noah: "He who sheds man's blood, by man shall his blood be shed, for in the image of God made He man." Man also expresses the image of God in his capacity to walk, by faith, in obedient and fruitful communion with the Sovereign Covenanting God, with his Creator and Redeemer, the Lord Jesus Christ. And although man defiles his humanness and breaks covenant with his God, adoring the Devil rather than serving the Savior, that does not mean that he ceases to be human or that he loses the image of God. In fact, his retention and deliberate perversion of that image is what incontrovertibly vindicates God's just wrath and seals the everlasting damnation of the reprobate, of him who disdains the sacrifice of Jesus Christ.

The mighty works of God are evident in His creation, providence, redemption, and judgments, all things working together for good to them who love Him, to them who are the called according to His holy and marvelous purpose. Our Lord Jesus (Who said, "My Father works, and I work") worked the works of God and finished that work on Golgotha. We know

Him as our Savior-King; but He is also our Example, and we are to follow His steps (1 Peter 2:21).

Not only must the Christ-believer work out his salvation with humility and awe — knowing that it is God alone within him Who causes him both to will and to act by His good pleasure — but he is also to do his own business and work with his hands, for if any man will not work, neither shall he eat. Adam worked before the Fall, cultivating and preserving the Garden, as well as perfectly naming the animals. In the new heavens and earth, man will also be actively working in the service of whole-life worship to God.

But the nature of work before the Fall (like that after the Judgment) is different from the discomfortable and fatiguing character of work in this fallen creation. That is not to imply, however, that work is not a great and gratifying blessing of God to man in his present condition, not that man may rebel against his appointed toil, thereby flouting God's commands. Man has the God-ordained duty and God-given right to work; nor may tyrants or human organizations deprive anyone of his freedom to follow the vocation and perform the task to which God has called him. Nor may any man, regardless of his religious convictions, be forced by his employer to sin through the violation of his conscience — for "Whatever is not of faith is sin."

But workers are to be industrious and amicably subject to their employers — even to the rigorous and cruel — "as the servants of Christ, doing the will of God from the heart." And Christian employers are to treat their employees as neighbours and brothers in the Lord (see Philimon), with consideration and equity, forbearing threatening and bullying; for all are alike under the same Master, Who is no respecter of persons and Who demands that His servants demonstrate sincere love for one another in every relationship and activity of life so that His name may be glorified. Therefore, too, the worker may not shirk or be slothful; and the employer must pay a fair and sufficient wage, for the laborer is worthy of his hire.

Finally, man is also steward of God's gifts, and although he is commanded to be fruitful and multiply and replenish the earth and subdue it, he may not waste its resources, pollute its wholesomeness (much of which God has graciously preserved despite the corrupting effects of our sin), or mar and mutilate its beauties. "For the earth is the Lord's and the fullness thereof, and though He has given man dominion over the works of His hands, yet man is to exercise himself in that creation as God's co-worker, rendering gratitude and thanksgiving to the Maker, and giving Him all glory. For He is the almighty and loving Triune God, Who keeps covenant with His whole creation, even causing it to rain on the earth, where no man is; on the wilderness, wherein there is no man" (Job 38:26); for "The Lord is good to all, and His tender mercies are over all His works" (Psalm 145:9).

Article V:

MARRIAGE, FAMILY, AND SEXUALITY

God declared at the beginning of history that it was not good for man to be alone; therefore, He created woman (Eve) from the rib of Adam as an image-of-God complement to man, so that he might thereafter leave his parents and become one flesh with his wife through this holy institution of marriage. And this unity of husband and wife persists in their publicly proclaimed troth relation-

ship (and lasts until they are separated by death) despite man's fall into sin.

The husband is the head of the wife as Christ is the Head of His Body, the Church; the husband is therefore to love and provide for wife as Christ loves and cares for His Church. Wives are to be obedient to their husbands, respectfully submitting to them in all things lawful and Scriptural, just as they are also to subject themselves to the Lord. Together the parents are to establish a home where in the children whom God gives their union are to be nourished and educated in covenant reverence and love for the Lord.

The parents may not needlessly frustrate their children, inciting them to perplexity and rebellion in unsympathetic authoritarianism, nor may the parents be so permissive that the children become licentious and profane, for "He that spares the rod, hates his son"; "The rod of correction gives wisdom"; and "Withhold not correction from the child: for if you beat him with the rod, he will not die. You shall beat him with the rod and deliver his soul from hell." The Biblical teaching enjoined here is stern and loving chastisement, just as "Whom the Lord loves, He chastens." And children are to honor and obey their parents, whose authority is from God, or they will incur His wrath and deprive themselves of His blessings, material as well as spiritual.

Marriage is for the praise of God, for the propagation and Biblical rearing of children, and for the intimate, happy companionship of husband and wife. Sometimes it may be necessary for a husband and wife to avoid conception; perhaps because of the ill health of the wife, for example. But the decision to prevent conception may not be made without mutual and frequent prayer for God's leading, nor may it ever be made out of selfish motives. Children are a gift of God, and a natural fruit of marriage according to the ordinance of God, and Furthermore, He has promised to provide for the children of the righteous (they will not need to go begging bread). Also, despite the clamor of the panic-mongers who perennially cry "Overpopulation!" — while impatiently promulgating the avarice, and superstition, and animosities of those who constitute the problem — that man is blessed by God, who, like the mighty archer of Psalm 127, has his quiver full of them, whose home is happy with children. Parents should not irresponsibly beget children whom they are in some way incompetent or unwilling to support, however. A child is entitled by God to the protection and love and tuition of those who have conceived him.

The moment a child is conceived, he is a person, with a full complement of chromosomes, dependent on his mother, yet distinct from her. In Psalm 139 David speaks about God's tenderly protecting him already in his mother's womb; Jeremiah, too, was known of God, sanctified by Him, and ordained a prophet to the nations before he was brought to birth. It is evident, then, that abortion is taking the life of a person

already known by God; and, therefore, to perpetrate abortion, except to save the life of the mother (which is now a situation so rare as to be academic), is murder. God tells us in Exodus 21 that in the days of theocratic Israel, anyone who injured a pregnant woman so seriously that either she or the child died, had to be put to death. (Again, "He that sheds man's blood, by man shall his blood be shed, for in the image of God made He man.")

But marriage is honorable, and complete chastity before marriage is the Scripturally binding norm (Hebrews 13:4). This means, of course, that premarital sexual intercourse is forbidden by God; for it is only the marriage bed that is undefiled in His sight. Only in such lawfulness can there be liberty and peace and joy. Fornicators and adulterers, however, God will judge: neither fornicators, nor adulterers, nor homosexuals shall inherit the Kingdom of God — all such perversions, unrepented, lead to hell (see 1 Corinthians 6:9-10). God also specifically warns in 1 Timothy 4:1-3 that liars will propose devilish teachings in the last days before the Judgment, among their false doctrines "forbidding marriage."

Accompanying such error is always the propagation of homosexual sin — which the neo-humanist speciously attempts to excuse with the word "sickness" (it is true, however, that the deviate certainly needs the patient counsel of Christian persons qualified to help him see his sin in the light of Scripture and overcome it in the blood-bought power of the Holy Spirit). But God calls such abnormal and revolting sexual behavior "abomination" (see Leviticus 19); and in Romans 1:26-27, Paul characterizes homosexuality and lesbianism as the deadly degenerate consequence of idolatry — vile, unnatural, consumptive, grotesque, bestial.

Nudism, too, God condemns. Scripture frequently mentions the shame of nakedness; for God gave clothing of animal skins to Adam and Eve after their sin, symbolizing the sacrificial blood of Christ which would later be shed to cover and expunge the shame and guilt of their sin — and of ours. Man, therefore, may not publicly (not even in his photographs and paintings) strip off the clothing that God has instituted for him in his present sinful and lustful condition. That the Lord demands propriety is also evident from the requirement in Exodus 20 that his priests go not up by steps to His altar, lest their nakedness be discovered, and from 1 Timothy 2, which admonishes women to dress modestly, with sobriety. Nor is it insignificant that God has chosen to employ many sexual metaphors to clarify and enjoin spiritual fidelity and to warn against spiritual fornication, the whoredom of apostasy and the perverse yoking with unbelief.

(To be continued.)

"The Burden of Loneliness"

This is the title of a brochure published by the Christian Marriage Contact Bureau, and is free for the asking. Write to C.M.C.B., Box 154, Station R, Toronto 17, Ontario. The C.M.C.B. is not a business enterprise — it wishes to be a service organization only. It was established by a small number of Christian Reformed people who felt that they should do something to express the compassion of Christ to those who have not found or who have lost their partner.

Among the boardmembers and advisors of this organization are psychologists, psychiatrists, social workers, lawyers and ministers; and all those connected with the C.M.C.B. have committed themselves to the strictest secrecy.



VINTAGE-STYLE RETIREMENT: Sgt. Alex MacDonald (right), 63, inspects 1931 Ford in which he was driven to party honoring his retirement from Toronto police force after 43 years. Car was driven by its policeman-owner in period uniform, including old style helmet worn by police in 1920s. Sgt. MacDonald was one of first Toronto police officers to drive a Model A Ford graduating from the bicycle.

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Food in the Antarctic Icebox?

by Daniel Behrman

Antarctica has long been considered a frozen waste, but the Antarctic Ocean is beginning to look more and more like an icebox containing the world's last great untapped supply of animal resources.

This became clear at the recent Joint Oceanographic Assembly held in Tokyo where the Antarctic received far more attention than it usually does from marine scientists accustomed to working in more clement waters.

The Southern Ocean's potential for food production was brought out by one of its leading investigators, Dr. Sayed Z. El-Sayed of the Department of Oceanography at Texas A & M University in the United States. Dr. El-Sayed reported to the Tokyo meeting on a bloom of phytoplankton (that is, drifting microscopic marine plants) that covered 6,000 square miles under the pack ice of the Weddell Sea. Yet, despite this bloom, there were no signs that nutrients in the water were being exhausted.

He later explained in an interview that the pack ice of the polar ocean might give the impression of being unproductive, but the water beneath the ice could be as rich in marine life as the more open Southern Ocean, as proven by plankton blooms such as the one observed in the Weddell Sea.

The discovery is the more interesting because, as El-Sayed remarked, sea ice covers 12 per cent of the surface of the world ocean or, putting it another way, 7 per cent of the earth's total area.

It is estimated that the Antarctic Ocean produces 300 million tons of krill a year — the small shrimp-like creatures that once satisfied the huge appetite of the baleen whales and now go unharvested with the near-extinction of their predators. As a possible food resource in the future, El-Sayed said, they represent no less than five times the world's current annual ocean fish catch.

Another look at the potential resources of the Weddell Sea was provided at Tokyo by Albert W. Erickson of the University of Minnesota. Working off the icebreaker *Glacier*, Erickson and his colleagues took a census by helicopter of seal on the pack ice of the Weddell Sea. By far the most

prevalent species was the crab-eating seal followed by the Weddell and then the leopard seal.

The scientist estimated that there are 7 million seals on the pack ice in this region, making them the world's most numerous stock of large mammals. Study of the seal population has been greatly facilitated by such technology as icebreakers, helicopters and television cameras which, Erickson reported, enabled man to witness for the first time the underwater mating of the Weddell seal.

At Tokyo, too, it was announced that a symposium on the problem of polar pack ice will be held at Oban, Scotland, in September 1972 by the Scientific Committee on Oceanic Research which serves as scientific advisor to the Intergovernmental Oceanographic Commission based in UNESCO.

Nor is that all the attention that sea ice is getting from oceanographers. The Research Council of Iceland is convening, with UNESCO support, an international scientific meeting at Reykjavik in May 1971 on this subject, long-term weather and sea forecasting, fisheries and changes of climate in recent years.

George Hemmen of the Royal Society in London explained that the biggest of these problems in the Antarctic is simply getting observations of the pack ice in all seasons. It is inaccessible to ships in winter and, in fact, it has been suggested that drifting stations in the ice or nuclear submarines might be a good way to look at it.

Hemmen is the executive secretary of the Scientific Committee on Antarctic Research which, like its sister committee dealing with oceanic research, is an offspring of the International Council of Scientific Unions.

He also informed the Tokyo meeting of a proposal by the United States to investigate below the ice shelf in the Ross Sea. This would be done by drilling through the shelf which is some 250 metres thick.

Once the drill breaks through the ice shelf, it is hoped that a great deal could be learned about the origin of the water mass below, the life dwelling in it and the sediments on the sea floor itself.

Then the drill could take samples

of these sediments which contain, so scientists believe, a record of the waxing and waning of the Antarctic ice sheet through the ages and the history of the Ross Sea basin in pre-glacial times, when the earth wore no polar ice-caps.

Such are some of the new approaches to the exploration of the Antarctic Ocean. Life is much easier there nowadays for the oceanographer than it was in pre-World War II days when Dr. G. E. R. Deacon was doing his pioneer work on the circulation of this Southern Ocean.

Often, his bottles of water samples would freeze as soon as he brought them out of the sea and on to the deck. Deacon, who is the director of the National Institute of Oceanography in the U.K., told the Tokyo meeting how he used to envy Wilhelm Brennecke, a German oceanographer who worked more than half a century ago in the Antarctic.

Brennecke was fortunate enough to be aboard a wooden ship that was able to drift locked in winter ice just as Nansen's *Fram* did in the Arctic. And he took his measurements by lowering water bottles through the ship's rudder hole (the rudder had been removed) from a warm hut on the deck.

Deacon claims that no one has ever devised a more comfortable way to study the Antarctic.

(UNESCO Features)

AUTHORITY OF AUTHORITARIANISM

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to talk with you today on the subject "Authority or Authoritarianism". Talking on this subject is because of a letter I received from one of our readers in which she writes, "I would like to have you write on what it means that the husband is the head of the home. My husband thinks it means that the wife has nothing to say about anything. If she ever says no to him, she is denying him his rights. I say it doesn't mean that. But he says, that's just your opinion."

Now, first of all, of course, if you have studied the Bible at all you know that it does not say in the Bible that the father is the head of the house. It does say that he is the head of the wife, even as Christ is the head of the church, and I think this is frequently misquoted because of the fact that people so often talk about the head of the house. But, however, when you look at this letter there is something wrong about the relationship between this husband and wife. I'm not completely sure just what she means when she says if she ever says no to him, she is denying him his rights. If I read between the lines I get the feeling that is she refuses him sexually, that this means that she is denying him his just rights. And, of course, if this is consistently so, that she is refusing him sexual relations, then she surely is denying him his rights.

Even the Bible tells us this, that when a wife constantly withholds from her husband or if a husband withholds from his wife, he is not fair to his life's partner. But on the other hand there is something in this letter that I would like to stress, because I run into this rather often in discussion groups and I hear of it in counselling sessions that he is the authority figure in the home. There are two the father is the one who has the last word; he words which are used for the family. One is an authoritarian family. This means that the father is a dictator and the wife and the children are expected to obey him just because he says so, and he will enforce his will upon them no matter whether he is right or whether he is wrong. I would rather think that this is not a good relationship in a family; because this speaks of a kind of dictatorship which is not controlled by love but which is controlled by force. Whenever you have that kind of a relationship in the home, it just isn't good. You must not expect to be able to keep your children in line in an authoritarian way, just by force.

The other word that is used is the word authority. Now authority does not necessarily mean that you can force your way on somebody else but you ask for obedience on the basis of your position, the delegated right that you have. You recognize that it is wrong to want to possess another person completely to such an extent that you can tell the other person exactly what he must do and what he must not do; and none of us have quite that kind of authority. This is not God-given authority. The authority that is entrusted to the father is the authority of love.

I would like to read that passage of Scripture for you which stresses this thought so very strongly. It's in Ephesians 5. Now often we start reading this chapter in verse 22, but verse 21 says: "Subjecting yourselves one to another in the fear of Christ." And then it says: "Wives be in subjection to your own husbands, for the husband is the head of the wife as Christ also is the head of the Church." But what kind of love is this that is exercised in this authority? He gave Himself for His church. This is the relationship of self-giving love. And at the end of that passage he says: "Nevertheless, do you also severally love each other, his own wife even as himself, and let the wife see that she reverence her husband."

Then the Apostle Peter gives us a little light on this subject and possibly he is a bit more of an authority because Peter was married and Paul was not. Peter tells us that husbands should treat their wives with consideration as the weaker vessel.

Interesting Position Available

The Committee of Youth Evangelism Services is in need of a director to replace Miss Sarah Colenbrander, who will leave us due to marriage.

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Pastoral Counselling

Now, of course, today with the feminist movement there is some question about this, whether the wife is actually the weaker vessel. At least a lot of feminists are not quite ready to accept this sort of thing.

We must treat each other with consideration. This emphasizes a few things that I think are quite important in marriage. It emphasizes the thought that there are going to be difficulties; there are going to be incompatibilities. You must make adjustments. You can hardly expect that when two people are brought together in marriage that they are always going to agree; there are going to be differences. In the world of these differences, be considerate, be considerate of each other. If I read this letter properly the husband is not treating his wife with consideration and possibly she is not treating him with consideration. Consideration means that we take into account the fact that the other person also has needs and also has hungers that have to be satisfied.

We have no right to place our authority completely over another person and say, "You belong to me, body and soul, and I can do with you what I please." And incidentally, some of the demands that are placed upon both husbands and wives particularly in the sexual area, can sometimes be extremely difficult to accept. Here is one area of life where we need love; love to the full, and love that is expressed also in consideration of one for the other. So, when you talk about the head of the house, surely the husband is the one who has authority within the home, and having authority in the home means that he is the strong one. He is the one who provides for the family and protects his family. They can go to him when they have particular needs and particular fears; everybody feels a bit safer when he is home, because this is the relationship that there ought to be. But it does not mean that he can own his wife or his children, and do with them as he pleases. Even the state does not allow that sort of thing to go on.

To me there are several relationships that have to be emphasized if we are to be considerate with one another. In a matter of looking at the relationships, and we can only mention them just in passing, sometimes we find that it is a relationship between the two which is mutually destructive. The one is destroying the other.

Or, you have those who are just playing at marriage, but to me a meaningful relationship in marriage is one that is built on love, which is built on mutual respect and which allows the other person to develop and to grow as a person, as a Christian, and as a child of God.

So, then, if the husband is the head of the wife, it doesn't mean that he owns her. It doesn't mean that he can do whatever he wants to do with her, but he can only carry out that which he is supposed to do in marriage, in love. And as the wife promises in the marriage vows that she will obey him in all things lawful — that doesn't mean a willful rule by a dictator, but it means the rule of a tender, loving, concerned husband and father. I would suggest that you try to practice this relationship, a matter of consideration the one for the other. I do not believe in a father who is dominant to the point that he becomes authoritarian. But a home must be built upon the foundation that is laid in Scripture which says, "husbands love your wives; wives be in subjection to your husbands." And then the words of Peter, "Treat each other with consideration, for this is the will of God."

We appreciate questions like this and we hope that the answer may in some way or the other be helpful. It is hard to know exactly what answer to give since we do not know all the details of the situation as no details are mentioned in the letter. But we do welcome these suggestions for topics that we can use.

OUR THOUGHT FOR TODAY: The family is the world's most powerful agency. When God chose to keep the spiritual line alive, He chose the family. The parent-child relationship is the greatest force in molding the lives of all of us. Then we should use it well and use it with a sense of devotion to the God who gave us the family to live in.

Let's Play Chess

Editor: Charlie Hess

FIRST SERIES OF PROBLEMS IN THE MONTH OF MAY

Nr. 444

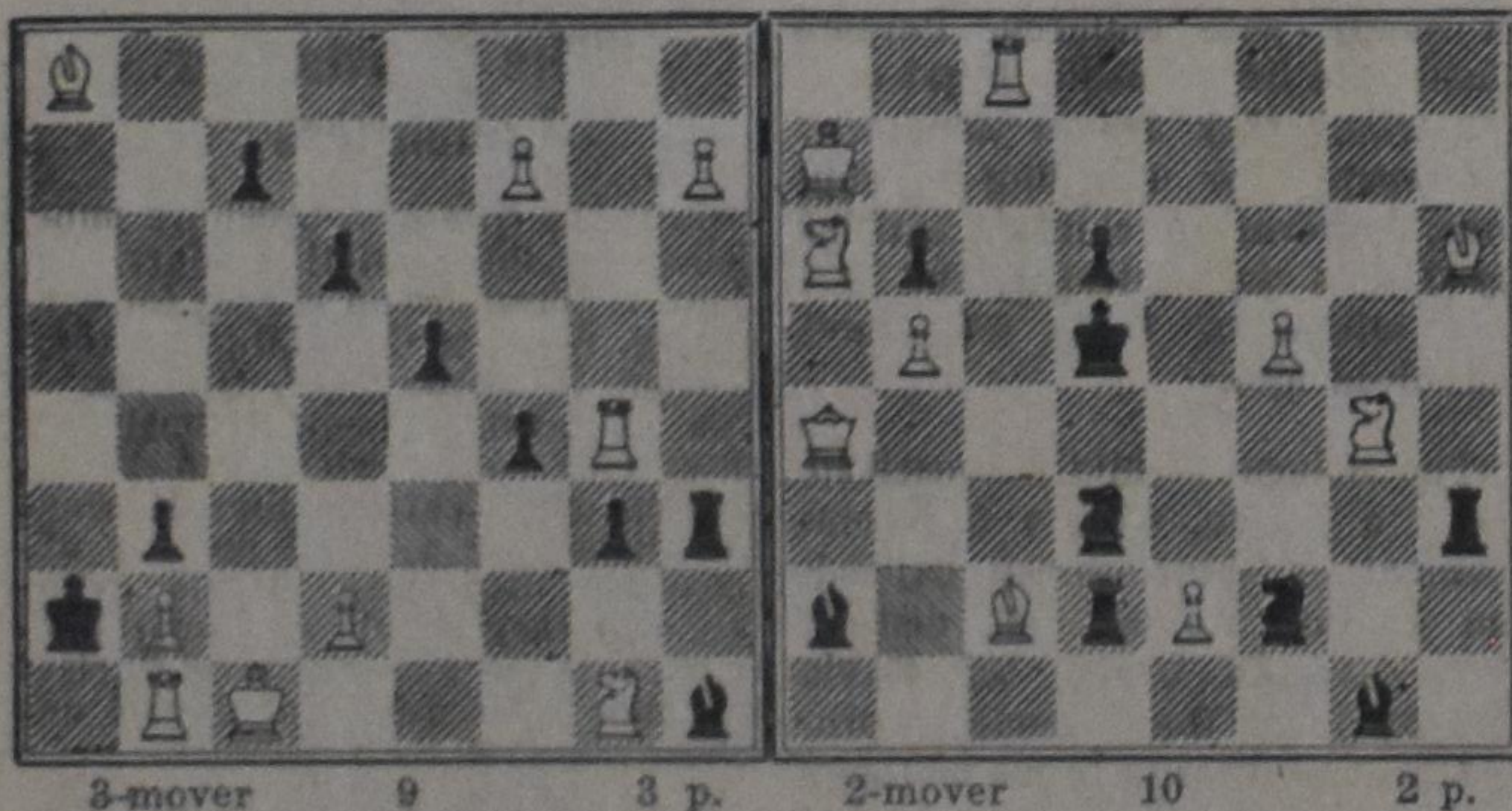
A. A. Baturin, Russia 1947

9

Nr. 445

V. A. Bron, Russia 1947

9



NOTES

1. The programs in May and June will almost exclusively consist of problems by Russian masters. This means that none of the eight problems to come will be what you call easy. But certainly you will deeply enjoy the capacities of the authors.
2. The author of # 444 made his problem quite confusing. Probably he hoped that his solvers would discover alternate solutions . . . But watch out: is there a real threat? and do you see all variations? Only the full solution will get the full reward.
3. Bron won more publicity than Baturin. Nr. 445 does not belong to the hardest problems this author ever made. After some wrestling you find the solution, I suppose. The key and, of course, if there is one, the threat are asked for. Check carefully all possibilities before you decide on a solution. The Russians are jokers sometimes.
4. Cut out this chess corner and keep it till the second series will have been published. The deadline is still far away.

NA DE CONFERENTIE

Dank zij de voortreffelijke voorbereidingen, die leden van de Maranatha Christian Reformed Church in St. Catharines, Ont. hadden getroffen, kon de lang verwachte conferentie, die Calvinist-Contact, na de oproep van de vijf predikanten uit Ottawa en West Canada, had georganiseerd, beginnen.

Er was een zekere spanning, niet alleen in de conferentie zelf, maar ook daarbuiten. Het bleek ons, dat tijdens de conferentie, verschillende mensen opelden om te weten hoe alles verliep. Bovendien was deze conferentie voordien meermalen ter sprake gebracht tijdens gesprekken. Uit alles bleek wel, dat er een zekere spanning was.

Daar was wel reden voor. Sommigen meenden, dat Calvinist-Contact zich ging bemoeien met iets, wat haar niet aanging. Anderen waren van gevoelen, dat dit veel meer een kwestie was voor een predikantenvergadering of van de Canadian Council of Christian Reformed Churches. Weer anderen dachten, dat de verschillen van mening die onder ons openbaar geworden waren, van plaatselijk karakter waren en daarom openbaar onze competentie lagen. De geldelijke steun, waarop wij gehoopt en vertrouwd hadden, kwam niet binnen. En zo was er een moment, dat binnen de boezem van de Editorial Committee de gedachte opkwam, het gehele geval maar te laten voor wat het was en de conferentie maar te vergeten.

Dit laatste is niet doorgeslagen, want de conferentie is wel gehouden. Er is veel over gesproken en er is veel voor gebeden. Vooral dat laatste. En degenen, die de conferentie hebben bijgewoond, hebben ervaren, dat voor de Here geen kloof te breed is, geen afstand te lang. Wat daar in die conferentie is gebeurd valt niet psychologisch te verklaren, het valt niet te analyseren, het is alleen maar te bemoeten, wat dat gezang zegt: "zo zal Hij alles maken, dat g'u verwond'ten moet."

Degenen, die er zijn geweest, gingen die Woensdagavond naar huis, stil van dankbaarheid maar met grote voldoening in hun hart. Het is ook een belevens. Als er een situatie is ontstaan, dat mensen van gelijke kerkelijke belijdenis, broeders in hetzelfde geloof, niet meer vrijuit met elkaar spreken kunnen, dan komen mensen in grote verlegenheid. Maar wie zal in woorden uitdrukken, wat het betekent als de Here Zelf de banden herstelt, de bruggen slaat, de communicatie opent, en tenslotte diezelfde mensen hun hoofd buigen en God om vergeving vragen, wie zal in woorden uitdrukken wat dan gebeurt? Welnu, dit is in St. Catharines gebeurd, en het maakt iedereen stil van ootmoedige dankbaarheid.

In dit nummer geven wij de "Statement of Consensus" van deze conferentie. Dit statement moest uiteraard kort zijn, maar voor wie haar goed leest, proeft er uit iets van wat God tegen Abraham zei: "Zou iets voor de HERE te wonderlijk zijn?" (Gen. 18:14)

St. Catharines ligt achter de rug.

Dit betekent, dat wij nu verder moeten, en dat er nog verschillende punten liggen waarover wij verschillend denken. De hoop is meer dan eens uitgesproken, om deze conferentie te herhalen en dan te spreken over verschillen van inzicht. Daar willen wij niet op vooruit lopen. Het is bovendien de vraag of Calvinist-Contact een dergelijke conferentie moet voorbereiden.

Voor nu willen wij echter heel gebrekkig, maar ook heel echt gemeend, openlijk onze dank en vreugde uiten, voor wat de HERE heeft willen doen. "Komt, maakt God met mij groot." D.F.

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Bovendien is nog een z.g. indexerings-clausule opgenomen met de bepaling, dat in maart 1972 een nabetaling zal plaatsvinden, indien een gemiddelde prijsstijging in 1971 ten opzichte van het gemiddelde van 1970 méér stijgt dan 3.75 pct.

Hoewel de arbeiders de enige categorie in ons volk zijn, die al jaren een reële loonsverhoging genieten en daarmee een compensatie voor prijsstijgingen (in 1971 door de Europese Commissie van de EEG op 5 pct. geraamd), is een studiecommissie van het C.N.V. tot de conclusie gekomen, dat de bestaande inkomensverhoudingen niet voldoen aan de eisen van de rechtvaardigheid, die het evangelie stelt. Het is nodig — volgens dit rapport — te komen tot een zodanige verdeling van het totale nationale inkomen, dat er een grotere gelijkheid in de personele inkomensverdeling tot stand komt. Niet de belangen van de markt, maar die van de mens moeten daarbij centraal staan. Een aantal diep ingrijpende maatregelen wordt aan de hand gedaan. Men kan zich afvragen of dit alles niet teveel theorie is. De heer Goudswaard, die naar Toronto komt, en een van de inleiders was, meende terecht, dat de markt (vraag en aanbod) altijd wel een

rol zal blijven spelen zolang er schaarste is.

En hoe ruim je de schaarste op? Door te werken, de nationale inspanning te verhogen en soberder te leven, zodat de inflatie tot staan wordt gebracht.

De mannen uit de agrarische vakken hebben in hun eigen kring wel terdege een "baken in zee". De landarbeider is een verdwijnde figuur. De doorgevoerde (te ver doorgevoerde) eisen inzake gelijke lonen, gelijke arbeidstijden, vakantie etc. met de industrie-arbeiders, leidt er toe, dat een boer alleen in de uiterste noodzaak nog een arbeider in dienst neemt. Zo mogelijk redt hij het met zijn gezinsleden (de boerin is nog nooit eerder zo effectief bij het boerenbedrijf be-

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Het jaarverslag van het Nederlands Christelijk Werkgeversverbond heeft het dan ook over vele zwarte bladzijden, als het 't loonoverleg betreft, en meent, dat in 1970 door de f400-golf de loonstijgingen ver zijn uitgegaan boven de draagkracht van onze economie.

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verhalen uit de Bijbel, naverteld door Riet Tigchelaar.

Uitg.: Boekencentrum N.V.

Het tweede deel van de serie: 37 verhalen uit de periode, dat Jezus en Zijn leerlingen door Palestina trokken met hun blijde tijding. De opzet van de schrijfter was om kinderen duidelijk te maken wat Hij "de mensen leerde over het koninkrijk van God en hoe Hij door zijn daden daarvan een afschaduwing liet zien". In deze (moeilijke) opzet is zij m.i. geslaagd. Zelden heb ik een verteller ontmoet, die Jezus zo dichtbij kan brengen, als zoon van de hemelse Vader en als mens van Zijn tijd. Het is verkwikkend om Riet Tigchelaar's verhalen te lezen. Door haar kleurvolle schildering van de achtergrond en de alledaagse taal, die zij haar figuren zo vaardig in de mond legt, begint alles verrassend te leven. We zien Jezus door het Joodse land reizen, pratend met Zijn discipelen, onderwijzend in de synagoge en aan de waterkant, zegend, genezend... De machtige koning van God's koninkrijk en tegelijk zo warm en eenvoudig, een vriend van allen, die tot Hem kwamen.

Bij zoveel goeds vind ik het jammer om een kritische opmerking te maken. Echter, ook in deze bundel is één verhaal, dat me onbevredigd liet: de genezing van de man bijgenaamd Legio. De manier, waarop de schrijfter het vertelt, wijkt aanzienlijk af van het verslag der evangelisten. Nu is Legio inderdaad een "duister geval". Maar wie van hem een krankzinnige maakt, neemt zijn gesprek met Jezus niet au sérieux: de uit de gemeenschap gestoten Legio moet dan, bij al zijn razernij, de verstandigste en best-ingelichte man van Palestina geweest zijn... We weten, dat men in die tijd bij ziekte al gauw sprak van "een boze geest". Maar het is ook een feit, dat Jezus zelf onderscheid maakte tussen het genezen van zieke mensen en het uitbannen van demonen, b.v. toen Hij de discipelen twee aan twee op reis zond. Opmerkelijk is, dat

anders het geloof in koning Jezus slechts armer.

Voor de rest van deze bundel niets dan lof. Achterin drie kindergebedjes en simpele richtlijnen voor een gesprek of het uitbeelden van de verhalen. Jennie Dalen-oord's geestige illustraties passen precies bij de inhoud. Opnieuw maak ik onze tweetalige lezers erop attent, dat deze serie een grote hulp kan zijn bij het vertellen over de Here Jezus in eigen gezin, in klas of club. Zonder meer voorlezen kunt U natuurlijk niet, maar een betje voorstudie met Riet Tigchelaar maakt U, gega-randeerd, een verteller van formaat!

T.V.A.

HOLLANDSE DAG

voor de ouderen onder ons, in de YORK CHR. REF. CHURCH op woensdag 26 mei. Aanvang 10 uur v.m.

In de middag hoopt Rev. M. D. Geleynse van St. Catharines, Ont. voor ons te spreken.

Voor lunch wordt gezorgd. U wordt verzocht even bericht te zenden aan Mr. K. Fluit, York P.O., Ont., als U het plan hebt deze dag bij te wonen.

Het is uw geld.

ONTARIO 1971 BUDGET

Het kost u niets uit te vinden waar het blijft.

Schrijf om een gratis exemplaar van HET 1971 BEGROTINGS-BOEK (The 1971 Ontario Budget) en neem kennis van alle feiten betreffende provinciale financiën.



The Hon. W. Darcy McKeough, Treasurer of Ontario and Minister of Economics
Frost Bldg., Queens Park,
Toronto 182, Ontario.

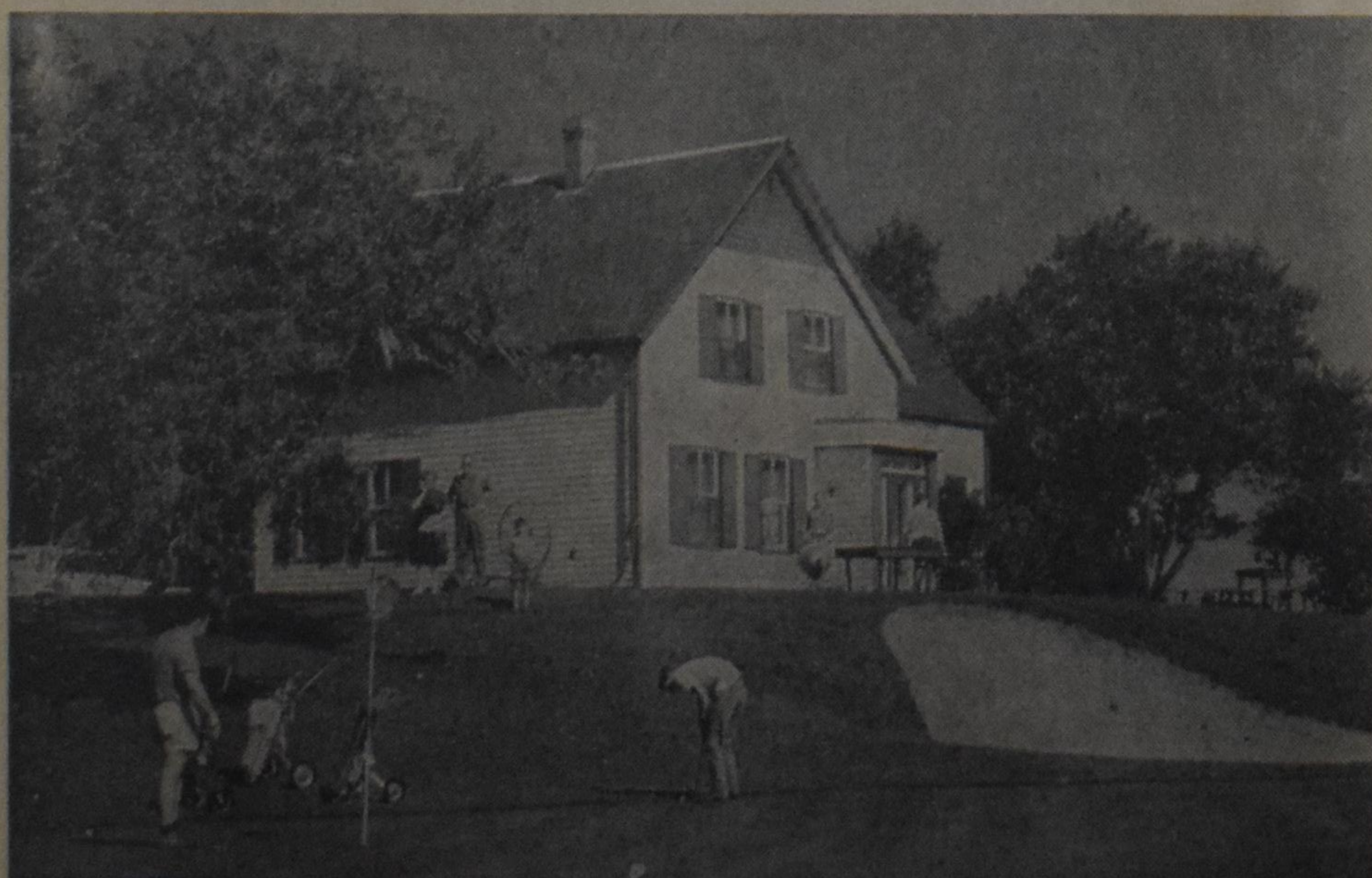
Stuur a.u.b. "The 1971 Ontario Budget" — de complete tekst met toelichtingen.

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Het 1971 Begrotingsboek is alleen in Engels verkrijgbaar.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen. Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.



CANADEZEN WORDEN AANGEMOEDIGD MEER IN CANADA TE REIZEN — In een campagne die de Federale Regering in totaal \$11 miljoen gaat kosten, en waarbij de Canadese bevolking wordt aangemoedigd geld te beleggen in de Canadese industrie, wordt vooral ook Prince Edward Island genoemd. Hoewel Canada en Frankrijk op de vierde plaats staan — na de Verenigde Staten, Spanje en Italië — wat betreft het geld dat van buitenlandse toeristen wordt ontvangen, moet daarbij niet uit het oog verloren worden dat hier tegenover staat dat er per hoofd van de bevolking door de Canadezen meer geld in het buitenland wordt uitgegeven dan door enig ander volk. Het huis van Anne of Green Gables in Cavendish op Prince Edward Island is door de National Parks Branch tot museum ingericht. Vanuit dit huis hebt U het gezicht op een prachtig golf veld, en terwijl de golfspelers hun geliefde spel beoefenen hebben zijde kans om de "Babbling Brook" en het "Lake of Shining Waters" te bewonderen, die door de schrijfster Lucy Maud Montgomery onsterfelijk zijn gemaakt.

(Foto beschikbaar gesteld door het Prince Edward Island Travel Bureau.)

Canadian Scene bestaat 20 jaar

(Canadian Scene), een non-commerciële organisatie die honderdduizenden immigranten na de oorlog van allerlei inlichtingen over Canada heeft voorzien, is haar twintigste dienstjaar begonnen.

Door deze voorlichtingsdienst, die op 7 februari 1951 werd opgericht, werd op 16 april 1951 het eerste wekelijkse nieuwspakket in zeven talen aan 31 in Canada verschijnende buitenlandse nieuwsbladen uitgestuurd. Nu, in 1971, is deze circulatie uitgegroeid tot 103 nieuwsbladen, die in 23 talen verschijnen. Canadian Scene stelt artikelen beschikbaar in 15 van deze talen.

Gedurende deze 20 jaar zijn 8000 artikelen over Canada beschikbaar gesteld aan etnische redacties, waar een grote behoefte aan deze artikelen bestond, maar waar de financiën voor navorsingen en vertalingen ontbraken en aan 27 Canadese radiostations, waarvan sommigen, zoals b.v. CFMB in Montreal en CHIN in Toronto programma's in vreemde talen uitzenden.

"Het doel, waarnaar Canadian Scene streeft is onveranderd gebleven," volgens Mevr. B. B. Osler.

"We voorzien de etnische pers in Canada van artikelen over het Canadese leven en Canadese instellingen en helpen op deze wijze in het buitenland geboren lezers zich in de Canadese gemeenschap aan te passen.

"Dat de behoefte aan deze hulp nog even groot is als het in 1951 was, is met nadruk en onomwonden door de redacties van de etnische nieuwsbladen en door de Special Senate Commission on Mass Media verklaard en vastgesteld.

Sedert het einde van de Tweede Wereldoorlog zijn meer dan 3 miljoen immigranten Canada binnengekomen en Canada zal hoogstwaarschijnlijk nog vele jaren een groot aantal nieuwe immigranten blijven aantrekken. Het grootste gedeelte van deze immigranten spreekt geen Engels. Waar kunnen deze mensen in hun eigen taal worden voorgelicht? Deze vraag heeft een aantal dames in Toronto er in 1950 toe gebracht een onderzoek in te stellen naar het percentage van artikelen over Canadese zaken in de buitenlandse pers bleven," volgens Mevr. B. B. Osler.

kleiner dan men had verwacht. J. J. Pigott, onderdirecteur van Van 1 tot 11%. Met de hulp van Canadese ondernemingen, zakenlieden, de Imperial Order Daughters of the Empire, de Junior League of Toronto en andere inwoners van Toronto kwam Canadian Scene tot stand. Hoe groot haar bijdrage voor Canada is geweest kan zonder nadere uitleg worden vastgesteld uit een toename van artikelen over Canadese zaken en belangen van 1% tot een gemiddelde van meer dan 60%.

De eerste voorzitter van Canadian Scene was wijlen de heer J. B. (Hamish) McGeachy, een vooraanstaand Canadees journalist. De huidige bestuursleden zijn Mevr. B. B. Osler, president; Mevr. Douglas Jennings en T. H. Hamill, vice-presidenten; T. N. Unwin, secretaris; D. W. McGibbon, penningmeester; Robert A. Calvin, assistent penningmeester; Mevr. D. D. Bragadir, Mevr. Sterling Campbell, Mevr. W. R. Walton Jr., Frank Drea, Arnold Edinborough, A. B. Garrett, John Gellner, William H. Hogg, K. L. Markon, en Cyril B. Stenning.

De voorzitter van de Inzamelingsactie voor 1971 is de heer

EUROPE BOUND?



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HUIZEN VAN PAPIER

Thans is het mogelijk om huizen van papier te bouwen. De Universal Papertech in Hatfield (Pa), Ver. Staten, heeft een nieuwe bouwmethode ontwikkeld waardoor het mogelijk is om voor ca. 3000 dollar een huis van papier te bouwen. Het gaat hier om een bouw-pakket dat als bouwlement speciaal bewerkt dik karton kent. In 15 uur is het mogelijk om een aantrekkelijk klein huis uit dit bouw-pakket op te zetten. Het huis is bestand tegen weer en wind en zou 20 jaar blijven staan. Voor de bouw van het papieren huis is een houten platform noodzakelijk dat het gewicht van het huis (ongeveer een ton) kan dragen. De constructie van het huis is dermate dat een paar mensen op het dak kunnen staan. Het belangrijkste instrument om het huis te bouwen is een grote nietmachine. Het huis bevat glazen ramen, douche, keuken, en toilet, alsmede elektrische uitrusting.

HUIZEN VAN PAPIER bouwijd ca. 15 uur



DE Lange Reis VAN JILDERD HOENEVELD

door S. P. Akkerman

(38)

Tegen zijn ouders praat hij er over.

"Wat in de wereld moet je in Duitsland?" vraagt zijn vader.

Jilderd aarzelt even: "Nou dat zit zo, toen ik daar wegvlochtte, heeft een oude man mij wat geld geleend." Het woord stelen wil niet over zijn lippen.

"Nou, stuur die man dat geld dan," zegt vader. "Een reis van wonder en geweld zou ik daar niet voor maken."

Moeder kijkt hem met grote ogen aan. Jilderd weer weg. Ze is dankbaar, dat de jongen toch is terug gekomen. Boven bidden, boven denken en nu wil hij weer naar verre landen.

"Je komt toch wel terug Jilderd?" vraagt ze.

"Ja natuurlijk. Trouwens, ik zal hier altijd toch niet blijven, ik zal straks toch eens iets moeten doen."

"Juist Jilderd," zegt vader. "Zo omstappen daar wordt geen mens beter van. Wat had je op het oog?"

Maar zover is Jilderd nog lang niet: "Dat zien wij nog wel eens."

Als hij op de Gemeentesecretarie komt om een pas naar Duitsland, neemt de oude klerk hem even scherp op.

"Ga je er weer van door, Hoeneveld? Valt zeker niet mee in zo'n dorp, als je Chicago gewend bent."

"Och, het was eerst wel wat stil, maar ik ga maar voor een paar dagen naar Duitsland, ik heb nog een paar kennissen."

Kennissen, zal de oude man nog leven? Dan loopt hij nu al tegen de tachtig in elk geval. Het kan geprobeerd worden. Het zou lach en ondankbaar zijn deze kans voorbij te laten gaan.

Op een vroege koude morgen van maart staat Jilderd klaar voor de reis. Vader en moeder doen hem uitgeleide naar de deur. Afke heeft tranen in de ogen. Daar gaat de zoon om wie ze vijftien jaar treurde de deur weer uit. Jelke wil zich goed houden, maar hij is zenuwachtig. Jilderd denkt even aan

de brieven, die kwamen aanwaaien over de zee in het verre land.

"Nou het beste gewenst," zegt hij iets geforceerd en daar loopt hij met zijn koffertje door het dorp. De bus staat al klaar bij de kerk. Jilderd is de enige passagier.

De bus rijdt door de prille voorjaarsmorgen. Als machtige tenten staan de grote boerderijen in de velden. Roomkleurig valt het eerste zonlicht over de hoge daken.

Jilderd zit in de trein, hij steekt een sigaar op. Hij is in een beste stemming. Hij gaat iets goed maken. Als de oude man of zijn zoon er nu nog maar wonen. Jilderd zit naar buiten te kijken. Boeren zijn in de velden bezig. Het is toch een genoegen in de trein te kunnen rijden, te kunnen gaan waarheen hij wil en geld te hebben. Ja hij zal moeten besluiten eens wat te gaan uitvoeren, maar met genoegen schuift hij dit besluit toch van zich af.

Hij zit rustig in zijn hoekje en ziet het landschap voorbij vliegen. Hard blauw staat de lucht over de nog vale velden, donker staan de bossen op de Veluwe, donker tegen het gele zand. Grote witte wolken zeilen door het harde hemelblauw. Soms dwarrelen er fijne sneeuwvlokken langs de coupéramen. Neen, het is nog geen zomer.

In de trein eet hij een paar broodjes, die moeder zorgvuldig heeft ingepakt. Even vliegen zijn gedachten naar het huisje bij de brug. Zijn ouders, hoe zullen ze die vijftien jaar aan hem gedacht hebben.

De douane maakt het hem niet moeilijk. En dan rijdt de trein het grote Duitsland binnen. Ze passeren steden en dorpen; lage bergen, met bossen begroeid glooien langs de oevers van een brede rivier, verweerde ruïnes staan donker tegen de blauwe lucht: Duitsland. Dat hij tegen dit land heeft gevochten. Niet te begrijpen nu. De reizigers bij hem in de coupé, meest boeren, met groene hoeden getooid, praten druk. Hij verstaat er niet veel van. Duitsland is zijn slechte tijd weer te boven. Het komt er weer bovenop, begrijpt Jilderd. Van de oorlogsbelasting, die het was opgelegd, zal het meeste niet terecht komen. Een volk van zestig miljoen mensen kun je niet altijd onder de knie houden.

Het is al avond als hij in Hannover uitstapt. Nu nog de oude man zoeken, die daar ergens op de heide moet wonen en wiens naam hij niet eens kent, zal niet gaan. Jilderd loopt doelloos door de drukke straten. De witte gevels der huizen, de hoge strodaken doen hem vreemd aan. In een klein hotelletje gaat hij binnen. Hij wordt er voorkomende

zelfs met een buiging, ontvangen. "Zeker kan mijnheer hier overnachten."

In de lage gelagkamer zitten de gasten om een zware eiken tafel. Grote pullen bier staan voor hen. Ze lachen en maken plezier.

Jilderd bestelt een maaltijd. Even later zit hij achter een groot bord aardappels met zuurkool, een dikke worst ligt er boven op. Het smaakt hem best na een lange dag reizen. Na het eten zit hij nog even en rookt een pijp.

Hij gaat vroeg naar zijn kamer. Even staat hij nog voor het raam. Stil ligt de stad, rook stijgt uit de schoorstenen omhoog.

Negen jaar geleden was hij ook in deze stad, een arme vluchteling, voortgejaagd door de angst. En nu... Jilderd kleedt zich uit. Voor hij in bed stapt knielt hij neer. Het is een vreemd gebed, een dankgebed. En ook een roepen, een vragen om rust en veiligheid.

Het is nog vroeg in de morgen als Jilderd op een geleende fiets de stad uitrijdt. Vredig ligt de weg, donker staan de bossen. Hoe gejaagd en vol angst was hij, toen hij hier eens langs kwam ook op een fiets, gevluht uit het kamp. Als hij daar aan denkt is er opeens een grote dankbaarheid in zijn hart.

Hij rijdt door zware bossen, waar de stilte tastbaar hangt over de paden. Hier en daar staat een boswachtershuis, wit tussen al dat groen. Hij herinnert het zich van negen jaar geleden. Ja, daar staat de oude herberg, waar hij toen zo wonderlijk is ontsnapt aan de soldaten.

Nu rijdt hij op een kale droefgeestige weg dwars door grote heidevelden. Heidevelden, dor en bruin en wild. In Friesland is ook heide, maar daar is alles zo groot niet. Het is hier bar eenzaam. Zijn hart slaat wat vlugger als hij de hoge bomen om het huisje ontwaart. Het huis is er nog. Hoe zenuwachtig en gejaagd zocht hij daar negen jaar geleden de kasten door. Hoe griste hij daar het geld uit de kast.

Jilderd stapt af, hij staat op de weg. Stil ligt het huisje, het schijnt er toch iets properder te zijn. Er hangen hagel witte gordijnen voor de ramen. Als hij het erf oploopt komt er een man uit de tuin er achter. Het is een man van een jaar of veertig. Hij draagt een groene buis en een stijve pet.

Jilderd groet en probeert zich verstaanbaar te maken. Nou, dat lukt. "Alde Mann, neun Jahr zurück bin ich gewesen." Jilderd ratelt door over Fahrrad en geld en alde Mann.

De Duitser kijkt hem eerst verwonderd aan. Hij trekt aan de schouders, maar op-

eens krijgt hij door, wat de ander bedoelt. Zijn gezicht verstroeft. En hij koeterwaalt opeens heftig over vijftienhonderd Mark en een Fahrrad.

Jilderd legt de hand op zijn schouder: "Kameraad, ik wil je dat terug geven. Leef je vader nog?"

De ander knikt: "Kom binnen, kerel."

In de kleine kamer zit de oude man in een stoel, mager en bleek. Jilderd moet opeens denken aan de dag, dat hij deze oude man met touwen vast bond. Hij ziet er nu beter uit. Hij is niet meer zo vuil en vies.

De zoon begint luid te schreeuwen aan het oor van de oude. Jilderd zit in de leuningstoel en kijkt naar buiten, waar eindeloos de heide zich uitstrekt.

Werkelijk, de oude begint te begrijpen. Zijn gezicht trekt vol grimmige plooiën. Hij is die geschiedenis nog niet vergeten. Hij gromt over geld, over kleren en het Fahrrad.

En nu is dan het ogenblik gekomen, dat Jilderd Hoeneveld iets gaat goed maken. Hij trekt de portefeuille uit zijn zak, en begint briefjes neer te tellen op de tafel. Briefjes van honderd en driehonderd Mark.

"Nou kijk mannen, daar ligt drieduizend Mark."

Vader en zoon staren er naar met vreemde, grote ogen. Wie wil zo iets geloven? Dat een Amerikaan terug komt en teruggeeft en zelfs meer terug geeft dan hij in de oorlog meenam? De zoon begint een verhaal over Frankrijk, dat hij daar ook wel eens iets gapte, maar er niet aan denkt het terug te geven.

"Krieg ist krieg," lacht hij, maar het geld nemen ze dankbaar aan. Ja, de oude man is veel ziek. De koekoeksklok roept luid en nadrukkelijk, maar Jilderd zal eerst koffie hebben en een stuk brood. Het is een onwezenlijk tafereel! Jilderd na zijn tochten weer terug in Duitsland om terug te geven, wat hij eens stal.

De zoon zet een verhaal op over Duitslands herstel. Al weer lid van de volkenbond, ja, het komt weer goed. De honger heeft ons de das omgedaan. Onze legers zijn nooit verslagen. Nu schitteren zijn ogen. Hij slaat Jilderd op de schouder. "En duizendmaal dank. Danken Sie schön!"

Jilderd kijkt nog eens om zich heen. In dit kamertje stond hij als een berooide balling. Nu is hij er weer en heeft zijn misslag goed gemaakt. Kijk, de zoon bergt de briefjes in de kast. Hij lacht daarbij. Dit buitenkansje, daar is hij best mee in zijn schik, wie zou zo iets verwacht hebben?

(Wordt vervolgd)

Het Christelijke Leven

(3)

God's tweevoudige remedie: Het Bloed en het Kruis

door B. BOULOGNE

Zo zien we in de eerste acht hoofdstukken van de brief aan de Romeinen twee kanten van de verlossing. Ten eerste: de vergeving van onze zonden, en ten tweede: de bevrijding van de zonde. Verder treffen wij, in overeenstemming hiermee, in de terminologie van deze hoofdstukken nog een verschil aan.

Het Bloed van de Here Jezus wordt in het eerste deel van Romeinen 1—8 tweemaal genoemd en wel in hoofdstuk 3:25 en 5:9. In het tweede deel komt dan een nieuwe gedachte naar voren, namelijk in hoofdstuk 6:6, waar Paulus zegt dat wij "gekreusigd" zijn met Christus. Eerst wordt de nadruk gelegd op het Bloed van de Here Jezus, vergoten voor onze rechtvaardigmaking, door de vergeving van zonden. In het tweede deel worden deze termen echter niet gebruikt. Daar valt de nadruk op het Kruis, waardoor wij met Christus verenigd zijn in Zijn dood, begraving en opstanding, en zo bevrijd worden van de macht der zonde. Het hier gemaakte onderscheid is belangrijk. Het Bloed reinigt ons van wat wij gedaan hebben; het Kruis bevrijdt ons van wat wij zijn. Het Bloed neemt onze zonden weg, terwijl het Kruis onze neiging tot zondigen in de wortel aantast. Dit tweede aspect van de verlossing zullen wij in de volgende hoofdstukken behandelen.

HET PROBLEEM VAN ONZE ZONDEN

Eerst spreken we dus over het kostbare Bloed van de Here Jezus Christus, en de waarde van dat Bloed voor ons. Het neemt onze zonden weg en rechtvaardigt ons voor God. Dit blijkt uit de volgende teksten: Rom. 3:23, Rom. 5:8,9, Rom. 3:24-26.

Wij zullen later de werkelijke aard van de zondeval en de weg tot herstel nog nauwkeuriger onderzoeken, doch thans willen we erop wijzen dat de zonde de wereld binnengekomen is door een daad van ongehoorzaamheid aan God. Rom. 5:19. Telkens wanneer dit gebeurt is het onmiddellijke gevolg: schuld.

De zonde komt binnen als ongehoorzaamheid en brengt scheiding tussen God en de mens. God kan niet langer gemeenschap hebben met de mens, want er is iets wat die gemeenschap in de weg staat. Dit noemt de Bijbel zonde. God is eerste die zegt: 'Zij zijn allen onder de zonde' (Rom. 3:9). Vervolgens veroorzaakt die zonde, die hem de weg naar gemeenschap met God verspert, in de mens een gevoel van schuld — van vreemding van God. Nu zegt de mens zelf, mede door zijn ontwaakt geweten: 'Ik heb gezondigd' (Luk. 15:18). Dat is echter nog niet alles. De zonde geeft ook Satan aanleiding ons te beschuldigen bij God, en ons schuldbesef geeft hem aanleiding datzelfde te doen in ons hart. De 'aanklager van de broeders' (Openb. 12:10) is de derde die nu zegt: "Gij hebt gezondigd".

Om ons te verlossen en ons te herwinnen voor het voornemen van God moest de Here Jezus deze drie vraagstukken: van de zonde, van onze schuld, en van Satan's aanklacht tegen ons, oplossen. Eerst moesten onze zonden weggenomen worden. Het kostbare Bloed van Christus heeft ze weggenomen.

Dan moet onze schuld uitgedelgd worden en wij moeten de waarde van het Bloed leren zien om ons schuldig geweten tot rust te brengen. Tenslotte moet de aanval van de vijand weerstaan en moeten zijn beschuldigingen weerlegd worden. De Bijbel zegt dat het Bloed van Christus het afdoende middel is voor God, voor ons, en tegen Satan.

Het is voor onze geestelijke groei dan ook dringend noodzakelijk dat wij de waarde van het Bloed beseffen. Het sterven van de Here Jezus als onze Plaatsvervanger aan het Kruis moet het fundament van ons geestelijk leven zijn en de heilzame werking van Zijn Bloed voor onze zonden moet ons helder voor ogen staan.

(Wordt vervolgd.)

God's Dual Remedy: The Blood and the Cross

Thus in the first eight chapters of Romans two aspects of salvation are present to us: first the forgiveness of our sins, and secondly, our deliverance from sin. But now, in keeping with this fact, we must notice a further difference.

In the first part of Romans 1 to 8 we twice have reference to the Blood of the Lord Jesus, in chapter 3:25 and in chapter 5:9. In the second part a new idea is introduced in chapter 6:6, where we are said to have been 'crucified' with Christ. The argument of the first part gathers around that aspect of the work of the Lord Jesus which is represented by 'the Blood' shed for our justification through 'the remission of sins'. This terminology is, however, not carried on into the second section, where the argument centres now in the aspect of His work represented by 'the Cross', that is to say, by our union with Christ in His death, burial and resurrection. This distinction is a valuable one. We shall see that the Blood deals with what we have done, whereas the cross deals with what we are. The Blood disposes of our sins, while the Cross strikes at the root of our capacity for sin. The latter aspect will be the subject of our consideration in later chapters.

THE PROBLEM OF OUR SINS

We begin then with the precious Blood of the Lord Jesus Christ and its value to us in dealing with our sins and justifying us in the sight of God. This is set forth for us in the following passages: Romans 3:23; Romans 5:8, 9; Romans 3:24-26.

We shall have reason at a later stage in our study to look closely at the real nature of the Fall and the way of recovery. At this point we will just remind ourselves that when sin came in it found expression in an act of disobedience to God. (Romans 5:19) Now we must remember that whenever this occurs the thing that immediately follows is: guilt.

Sin enters as disobedience, to create first of all a separation between God and man whereby man is put away from God. God can no longer have fellowship with him, for there is something now which hinders, and it is that which is

known throughout Scripture as "sin." Thus it is first of all God Who says, 'They are all under sin' (Romans 3:9). Then, secondly, that sin in man, which henceforth constitutes a barrier to his fellowship with God, gives rise in him to a sense of guilt — of estrangement from God. Here it is man himself who, with the help of his awakened conscience, says, 'I have sinned' (Luke 15:18). Nor is this all, for sin also provides Satan with his ground of accusation before God, while our sense of guilt gives him his ground of accusation in our hearts; so that, thirdly, it is 'the accuser of the brethren' (Rev. 12:10) who says, 'You have sinned.'

To redeem us, therefore, and to bring us back to the purpose of God, the Lord Jesus had to do something about these three questions of sin and of guilt and of Satan's charge against us. Our sins had first to be dealt with, and this was effected by the precious Blood of Christ. Our guilt has to be dealt with and our guilty conscience set at rest by showing us the value of that Blood. And finally, the attack of the enemy has to be met and his accusations answered. In the Scriptures the Blood of Christ is shown to operate effectually in these three ways: Godward, manward, Satanward.

There is thus an absolute need for us to appropriate these values of the Blood if we are to go on. This is a first essential. We must have a basic knowledge of the fact of the death of the Lord Jesus as our Substitute upon the Cross, and a clear apprehension of the efficacy of His Blood for our sins, for without this we cannot be said to have started upon our road. Let us look then at these three matters more closely.

(To be continued.)

Plaats Uw advertenties
in C.C.; het blad
dat men leest!

Freie Evangelische- Theologische Akademie Basel

Voor dominee studeren en dan toch nog vasthouden aan het bijbels geloof, kan dat nog in onze tijd?

Sedert oktober 1970 bestaat deze mogelijkheid voor het Duitse taalgebied (en dus ook voor Nederlanders).

Na de staatsgoedkeuring begin dit jaar ontvangen te hebben, werd in Basel, Zwitserland, gestart met een academische opleiding voor dominees (Pfarrer), waarbij Jezus en de bijbel centraal staan. En om misverstanden te voorkomen, en om in de toekomst niet in dezelfde richting te gaan als de bestaande theologische faculteiten, waar bijbelcritiek — zowel gematigd als extreem — als waarheid wordt gedoceerd, werd een kras standpunt geformuleerd t.a.v. de bijbel:

— de gehele waarheid* (dus ook historisch en natuurkundig) van de bijbel.

— gehele eenheid (dus geen werkelijke tegenspraken wel verschillen) van de bijbel.

— gehele goddelijke inspiratie van de bijbel.

Het doel is jonge mensen op academisch niveau te vormen, die de gemeente moeten leiden en ondersteunen.

Professoren moesten gevonden worden; het bleek dat juist de besten — gepromoveerd en door hun publicaties internationaal vermaard — zich met blijdschap bereid verklaarden onder deze voorwaarden jonge mensen op te leiden. Deze professoren komen uit drie landen: Zwitserland: rector S. Külling en A. E. Stöckelberger; Duitsland: T. Flügge, A. H. Hoffmann, G. Huntemann, B. Krug en H. Saake; Amerika: T. J. Stanley, H. O. J. Brown en T. A. Schaeffer.

En de studenten? Van alle rich-

tigen kwamen zij: Duitsland, Zwitserland, Oostenrijk en Nederland (2).

Zowel professoren als studenten komen uit verschillende kerken en denominaties, maar ze weten, dat de gemeente van Christus overal aanwezig is. Bepalend is het levend geloof in God en Jezus; de scheidslijn loopt hier dwars door heen. En daar kwamen ze dan, — ieder bewust op verschillende wijze door God geleid te worden — om voorbereid te worden voor de latere taak: het blijde bericht te brengen, zowel in de kerk als in de wereld.

Vierentwintig studenten (waarvan 1 studente) was zo'n groot aantal, dat het bestuur hierop in zijn stoutste verwachtingen niet had gerekend! De belangrijkste college ruimte werd daarom het kerkgebouw van de "freie evangelische Gemeinde" in Basel. Het woord van God werd in al zijn diepgaande rijkheid gebracht, maar ook de huidige theologische situatie, en de werkelijkheid van de moderne mens in deze wereld. God heeft de wereld liefgehad, en wij moeten deze wereld kennen en deze wereld moet het onverbloemde evangelie worden voorgehouden, op een wijze zoals die in deze wereld begrepen kan worden. Realistisch. Ten aanzien van Jezus is de beslissing: of de zoon van God of een leugenachtige opschepper en t.a.v. de bijbel schreef prof. G. Huntemann: of de bijbel is als geheel het woord van God, of er is geen woord van God.

De akademie is volkomen onafhankelijk, er is geen steun van vaderschap staat of moedertje kerk. Maar het geld komt, God's genade is de steun, en die komt tot uiting door financiële bijdragen van christenen in binnen- en buitenland. Vaak komen deze nauwkeurig op tijd aan.

In deze drie maanden is er bij ons een christelijke studentenge-

meenschap ontstaan, waar de woorden liefde en blijdschap groot geschreven worden. En dankbaarheid aan en wederzijdse eerbied voor de professoren. Persoonlijke relaties zijn ontstaan. En onze Vader in de hemel wordt daardoor geëerd.

Hendrik J. Koorevaar in "Visie".



1 In de fles...
2 Als pap...
3 Droog uit de hand!
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U kunt er zelfs op doorvliegen naar Londen of Parijs als U dat vooraf regelt! Wanneer U hebt bepaald op welke dag U wilt vertrekken en hoe lang U weg wilt blijven, bel of bezoek dan Uw reisbureau of the KLM. U zult er verbaasd over zijn hoe weinig U betaalt voor een individuele reis.

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September t/m mei.

En, mocht U voor vakantie naar andere Europese bestemmingen willen vliegen, dan weet U dat er in alle belangrijke steden in Europa KLM kantoren gevestigd zijn waar vriendelijk en veelal KLM personeel voor U klaarstaat. De KLM biedt U natuurlijk nog meer speciale diensten. Zoals het "Pre-paid Fare Plan," waarbij U in Canada reisregelingen kunt treffen voor vrienden of familieleden, die van plan zijn Canada te bezoeken. Of het "Fly Now, Pay Later" plan van de KLM, waarbij betaling in termijnen mogelijk is. Dus U ziet, lage tarieven zijn slechts een van de redenen waarom ervaren reizigers de voorkeur geven aan de KLM.


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1921 1971

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wij met onze geliefde ouders en
grootouders

JOHANNES DEELSTRA
en
SIETSKJE ZIJLSTRA
hun 50-jarig huwelijksfeest te
vieren.

Ps. 107:1.
Hun dankbare kinderen en
kleinkinderen:

Oetse en Obbe Deelstra,
Doreen, John, Gerald,
Wyoming, Ont.
Doetje en Anton van Wijk,
Sylvia, Audrey, Joan,
Dorothy, Nancy,
Camlachie, Ont.

Open house: 8 p.m.-10 p.m. in
the basement of the Chr. Ref.
Church, Wyoming.

Wyoming, Ont., Box 171.

Lollum, Rainier,
Friesland Alberta
1921 1971

On Tuesday, May 18, 1971, the
Lord willing, we hope to celebrate
with our parents, grandparents
and great-grandparents

FREDERIK ERNST FOLKERTS
and

AAGJE FOLKERTS—BOKMA
their 50th wedding anniversary.

That our Heavenly Father may
bless them and keep them in His
care is the wish of their thankful
children, grandchildren, and great-
grandchild.

Bruckelen, Holland:
Auke & Clet Folkerts.

Calgary, Alberta:
Johannes & Marry Folkerts.

Rainier, Alberta:
John Folkerts.

Salt Lake City, U.S.A.:
Gay & Jim Remington.

Calgary, Alberta:
Klaas & Riet Folkerts.

Tilley, Alberta:
Jelle & Truus Folkerts.

Courtenay, British Columbia:
Helen & Dave Hoeve.

Ponoka, Alberta:
Winnie & William Verbeek.

Rainier, Alberta:
Otto Folkerts.

Calgary, Alberta:
Agnes & Oebele Pasveer.

Calgary, Alberta:
Fred & Elizabeth Folkerts.

Forty grandchildren and
one great-grandchild.

Rainier, Alberta.

Veendam Edmonton
1926 1971

On Thursday, May 6, 1971, the
Lord willing, we hope to celebrate
with our parents and grandparents

JAN JAGER
and

RIGTJE JAGER—PLOGESMA
their 45th wedding anniversary.

We pray that the Lord may give
them many more happy years to-
gether.

9403 - 96 A St.,
Edmonton 81, Alberta.

1926 Calgary, Alta.
1971 1971

On Wednesday, May 12, 1971,
the Lord willing, we hope to cele-
brate with our dearly beloved par-
ents and grandparents

JOHN HEEREMA
and

ANNA KLAZINA HEEREMA—
VALSTAR
their 45th wedding anniversary.

We thank the Lord for our
parents, and pray that He will
bless and keep them for many
joyous years to come.

Their grateful children:

Calgary, Alberta:
Joanne Heerema.

Henk and Anne Heerema.

Phil and Mary Heerema.

Edmonton, Alberta:
Peter and Anne DeBruyne.

Richard and Tina DeVries.

New Delhi, India:
Len and Gerda Heerema.

Vancouver, B.C.:
Fred and Margaret

Tamminga.

Detroit, Michigan:
John & Lois Heerema.

Wallaceburg, Ontario:
Andrew and Ina

Kuyvenhoven.

London, Ontario:
Mark and Jane Heerema.

And 37 grandchildren.

On Wednesday, May 5, 1971, we
celebrated with our parents and
grandparents

JOHN RAVENSBERGEN
and

HELEN RAVENSBERGEN—
GUYT
their 45th wedding anniversary.

May the Lord bless them for
each other and for us all in the
years to come.

Psalm 77.
New Westminster, B.C.:
Bert and Catherine

Den Haan.

Fruitland, Ontario:
Chris and Jo Ravensbergen.

Harry and Francis Hilvers.

Toronto, Ontario:
Annie.

and grandchildren.

1079 No. 8 Highway,
Fruitland, Ontario.

On Thursday, May 6, 1971, the
Lord willing, we hope to observe
with our parents and grandparents

WILLIAM AND MARIE
DIELEMAN
the occasion of their 45th wedding
anniversary.

Kay and Everett Hooyer,
Marilyn, Betty, Wayne,

Edward, Glen.

Jane Dieleman.

Adrian and Attie Dieleman,
William, Brenda, Kenneth,

Ronald.

Marie and John Verburg,
Marcia, James.

Jim and Ann Dieleman,
Linda, John, Karen, David,

Mark.

Wilma and Jake Van Gorp,
David, Lois.

Open House will be held May 6,
1971 in the First Christian Re-
formed Church Fellowship Hall,
Tweedsmuir Ave. E., Chatham, On-
tario where all relatives and
friends will be received from 7:30
p.m.

R.R. 6, Thamesville, Ontario.

On Thursday, May 6, 1971, the
Lord willing, we hope to celebrate
with our parents

FREERK SMIDS
and

HILTJE SMIDS—VEENSTRA
their 45th wedding anniversary.

May the Lord continue to grant
them His rich blessing.

Sake and Flora Vanderveen,
Brampton.

John and Sally Vandertil,
Wyoming.

Stan and Hilly Smids,
Forest.

John and Grace Smids,
Thamesville.

Ralph and Tina Smids,
Chatham.

Ted and Tina Hoekstra,
Chatham.

Joe and Gretchen
VanderVenne,
Rexdale.

35 grandchildren,
1 great grandchild.

128 Willomac,
Chatham, Ont.

With gratitude to God, we hope
to celebrate with our parents and
our grandparents

CLARENCE HOEKSTRA
and

FRANCIS HOEKSTRA
VAN HOUTEN
their 45th wedding anniversary on
May 13, 1971.

We hope and pray that God
will grant many more years of
joy and happiness together.

Their grateful children:

Tiny & Dick Hoekstra,
Sarnia, Ont.

Jenny & Andy Hoekstra,
Sarnia, Ont.

Betty & Bill Hoekstra,
Kitchener, Ont.

Betty & John Hoekstra,
Sarnia, Ont.

Gerty & Allan Hoekstra,
Sarnia, Ont.

Francis & Harry Boers,
Wyoming, Ont.

Alice & Co VanderLaan,
Chatham, Ont.

Greta & Bob Williams,
Kitchener, Ont.

and 32 grandchildren.

Open House will be held at the
home of Dick Hoekstra, 579 Berk-
shire Dr. on Saturday, May 15,
between 7:00 & 9:00 P.M.

558 Michigan,
Sarnia, Ont.

On Saturday, May 7, 1971 D.V.
we hope to celebrate with our
beloved parents and grandparents

BENE KNOOPS
and

BERENDINA KNOOPS—
KERSAAN
their 40th wedding anniversary.

Their thankful children:

Santa Clara, Calif., U.S.A.:
Eileen and Henk Wilbrink.

Agnes and Sandra.

Weston, Ont.:
Truus and Herman Maat,

Ricky, Ranny and
Margareth.

Midland Park,
New Jersey, U.S.A.:
Swanie and Peter Knoops,

Peter and Wayne.

Chicago, Illinois, U.S.A.:
Barbara and
John D. Knoops.

8 - Eighth Ave.,
Hawthorne, New Jersey, U.S.A.
07506.

On Saturday, May 8th, 1971, the
Lord willing, we hope to celebrate
with our parents and grandparents

WILLEM BOERTJES
and

LYDIA BOERTJES
née OOSTDIJK
their 40th wedding anniversary.

We thank the Lord that He
has kept them all these years, and
pray that the Lord may bless them
for each other, and for us.

Their thankful children:

Kees and Kay Boertjes,
Kentville, N.S.

Ed and Hedy Gavel,
Sydney, N.S.

Bram and Helen Boertjes,
Collingwood, Ont.

Co and Leny DeJager,
Stewiacke, N.S.

John and Ann Veenhuis,
South Branch, N.S.

Jake and Wilhelmina
Folkertsma,
Shubenacadie, N.S.

John and Jeannie Boertjes,
Lr. Debert, N.S.

And grandchildren.

R.R. 1,
Lr. Debert Col. Co., N.S.

1931 1971
Middelstum Trenton

On May 15, 1971, the Lord
willing, we hope to celebrate with
our parents and grandparents

JOHANNES FRANCISCUS
DREISE
and

ANJE DREISE—VAN DIJKEN
the occasion of their 40th wedding
anniversary.

"The Lord shall preserve thy
going out and thy coming in from
this time forth and forevermore"
(Psalm 121:8) is also the wish of
their thankful children.

Simon and Dina Dreise,
Chatham, Ont.

Grace and Marten van Rooyen,
Forest, Ont.

Marie and Dick de Jong,
Hastings, Ont.

(Rev. Albert and Alida Dreise,
Cornwall, Ont.

and 23 grandchildren.

Open House will be held May
22, 1971, 2-3:30 p.m. in the Tren-
ton Chr. Ref. Church Hall.
R.R. 1, Trenton, Ontario.

On May 15, 1971, the Lord
willing, we hope to celebrate with
our parents and grandparents

JAN KEIZER
and

DORA KEIZER—OMMEN
their 40th wedding anniversary.

Their grateful children:

Ray Keizer,
Woodstock, Ont.

Grace & Harm Heuvel,
Strathroy, Ont.

Nancy & Adrian Kuiken,
Strathroy, Ont.

Annie & Ele Kok,
Ilderton, Ont.

Lena & Henk Meijering,
Dunnville, Ont.

and 12 grandchildren.

Open House to be held at their
home May 15, 1971 from 2 to 5
and from 8 to 10 P.M. at R.R. 7,
Strathroy, Ont.

A subscription to
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is always an
appreciated gift
for every occasion

1936 — 1971

On Friday, May 7, 1971, the
Lord willing, we hope to celebrate
with our parents and grandparents

PETER ZANTINGH
and

JESSIE ZANTINGH—
BATTERINK
their 35th wedding anniversary.

That the Lord may bless and
keep them in His care is the wish
of their children and grandchil-
dren.

Sarnia, Ont.:
Henk and Sylvia Zantingh,

Freddy, Carolin, Arnold.

Strathroy, Ont.:
Tina and Bart Linker,

Melinda, Lisa, Danny,
Sheila.

Wyoming, Ont.:
Peter and Mary Zantingh,

Susan.

Strathroy, Ont.:
Helen.

Open house will be held for
friends and relatives on Saturday,
May 8, 1971, from 2-4 p.m. and
in the evening from 7-9 p.m. at
their residence, 232 Adelaide St.,
Strathroy, Ont.

On Friday, May 14, 1971, the
Lord willing, we hope to celebrate
with our parents and grandparents

FOLKERT VISSER
and

JELTJE VISSER,
née VAN VEEN
their 35th wedding anniversary.

We thank the Lord that He has
kept them all these years, and
pray that the Lord may bless
them for each other and for us.
That they may enjoy many more
years together in God's care.

Meaford, Ont.:
Marten & Betty Visser.

Tara, Ont.:
Bart & Pat

van Sligtenhorst,
Gerald, Richy, Freddie &
Janice.

Chesley, Ont.:
Klaas Visser.

Edmonton, Alta.:
Wayne & Sylvia Downs,

Kirk Wayne.

Kitchener, Ont.:
Dick Visser.

Preston, Ont.:
George & Carol Visser,

Shannon & Patti.

Shirley Anne Visser.

Centre Street,
Meaford, Ont.

We are grateful to the Lord
that we may celebrate with our
parents and grandparents

RAY WYMENGA
and

SUSAN WYMENGA—SIBMA
their 35th wedding anniversary on
May 14, 1971.

Their thankful children and
grandchildren:

Sadie and Lou Dykxhoorn,
Charles, Marjorie, Roy,
Lawrence,

Springfield, Ont.

Margaret and Harry
Vander Kloet,

Patricia, Geoffrey,
Terence, Sonja,

Kentville, Nova Scotia.

Open house will be held at their
home on May 15th, 1971 between
3 and 5 o'clock and 8 and 10
o'clock.

R.R. 7, St. Thomas, Ont.

1941 — 1971

On May 1, 1971, we hope to
celebrate with our parents

UITZE VANDER WIER
and

GERBRIGJE VANDER WIER—
BROUWER
their 30th wedding anniversary.

That God may spare them for
each other and for us in the years
to come is the prayer of their
thankful children.

William and Katie
Vander Wier,

Wellandport, Ont.

Theresa and Ralph Wesseling,
Waterford, Ont.

Mary and Harry Versteeg,
Waterford, Ont.

Cornelis and Pat Vander Wier,
Dunnville, Ont.

Dave and Tina Vander Wier,
Wellandport, Ont.

Wayne,
Adrian,
Howard,
Anna,
Helen,

Smithville, Ont.

and 8 grandchildren.

R.R. 2, Smithville, Ont.

Arum, Fr. Guelph, Ont.
1946 1971

On Saturday, May 1, 1971, the
Lord willing, we hope to celebrate
with our parents

REIN BAKKER
GRIETJE BAKKER—
BRUINSMAN
the occasion of their 25th wedding
anniversary.

May the Lord bless them for
each other and for us in the years
to come is the wish of their
thankful children:

Lucy.
Janey.

Willi.

Mary Ann.

Alice.

Sidney.

208 Waverley Dr.,
Guelph, Ont.

Rinsumageest, Mount Hope,
Friesland Ontario
1946 1971

With gratitude to God we hope
to celebrate with our parents and
grandparents

PIETER HOLTROP
and

MAAIKE HOLTROP—
VAN DER ZWAAG
their 25th wedding anniversary on
May 7th, 1971.

We hope and pray that God
will grant many more years of
joy and happiness.

Hamilton, Ont.:
Ida and Paul Portious,

Paul.

Hamilton, Ont.:
Henry and Lynne Holtrop.

Mount Hope (at home):
Sydney.

Shirley.

John.

Wilma.

The New Morality

by REV. JOHAN D. TANGELDER

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isaiah 5:20,21)

"The definition of the true and the good does not depend upon the passage of time, else they must remain undefined until the whole process has run its course, in which case they will no longer be serviceable to mankind." (Dr. Carl F. Henry)

Morality is changing. Accepted norms of ethical conduct are being questioned. We are rapidly becoming a permissive society. Old standards are dying or being declared dead. Our society is involved in a dramatic upheaval. The new attitudes are seen most prominently in the arts, in the increasing nudity and brutal frankness on the film screens, in the blunt and often obscene language of popular novels, in the crude pornography openly sold in the corner drug store, in the lyrics of many pop songs, in the free swinging living of the addicts in the drug cult, in the increasing popularity of the occult, the bizarre, the ancient mystery religions, in modern advertising which uses sex to sell everything from lawn mowers to water mattresses, in the advocacy of pre-marital sex as wholesome and virginity as Victorian, in the request of a group of high school girls in Toronto to have birth control devices available in the schools, in the demand for easier abortion laws.

People are concerned about the swiftness of moral decline. But there is no longer a consensus on what is right or wrong, permissible or forbidden. Many psychologists, sociologists and churchmen see a dangerous swing towards a hedonistic and irresponsible society. Others see the new permissiveness as a sign of hope, a trend towards becoming a more mature society.

"We are just beginning to discover what morality is all about," says theater critic Kenneth Tynan. "It is concerned with how we behave toward each other, not with how much of our bodies we happen to display." Historian and columnist Max Lerner says, "I think it's good to have an expressive, free and imaginative society. But it's not enough to break things down. New values must be found, and I believe young people are trying to find these values. That's where I place my hope." And theologian Marty asks, "Is man essentially a hedonistic, pleasure-loving, self-indulgent type? Or is he essentially a purposeful, work-orientated, self-denying creature? We simply don't know yet." And Billy Graham tells in a sermon about a New York clergyman who, when he was about to give copies of the pornographic book "Fanny Hill" to his congregation, was advised that doing so he would be breaking the law. And Billy Graham adds, and rightly so, "May God have mercy on us!"

What is the background and cause of this moral confusion, even within the church?

There is a tremendous thirst for freedom. Our world has come of age. Man has become emancipated. He feels no longer the need for God and wants to find his own way in the jungle of life. This man become of age has also be-

come a secular man. In this technological age, in which man is in control of so much power, the presence of God is no longer felt. The philosopher Nietzsche believed that a world without God would be a better and freer world. His philosophy "freed" many from God and led in Germany to the slavery of national socialism. Secularism leads to nihilism. There are no longer absolutes. Man and man alone is the sole standard of what is right or wrong. He himself is the highest court of appeal and his own law-maker. Dr. Van Riesen says that secularism absolutizes the world and takes away from man the belief that the world has a purpose. Secularism takes away man's direction in life. He no longer knows the road which he can and must take.

If man has become the sole standard of what is right or wrong, it is no wonder that there is so much moral confusion. Each man is then his own law-giver and his own judge.

Unfortunately, the church has not been able to protest loudly and clearly these modern trends. The church, instead of resisting secularism, the thinking of the world, has absorbed much of it. It has tried to make the gospel palatable for modern, secular, sophisticated man. Modernistic theologians are doubting or denying the authority of the Scriptures. There is much theological confusion. The Book, the infallible Word of God, has been traded for the shifty quicksand of humanistic thinking. New theologies develop so rapidly nowadays that by the time you have finished studying the latest in modern theology, you have become outdated. A new theology has blossomed up with its demand for attention, and it swiftly disappears again in the theological novelty library.

The key to our present con-

fusion about what is right or wrong lies with the attitude so many have towards Scripture. One scholar said, and rightly so, "Without an authoritative Bible even the authority of Jesus Christ is eroded; deep down all the major problems involve the question of Biblical authority, for it affects all the realms of doctrine and life, including the life and witness of the Church." When theologians leave the Word of God, they open the church for every wind of doctrine and an unbiblical way of life. Consequently, it is not surprising that Rev. Ernest Harrison, a liberal Anglican, can write on "The Immorality of the Bible." He says that the Bible contains "fables" which have some value, like "Grimm's grizzly fairy tales." About the immorality of Scriptures he says, "Modern North American society, for example, values hard work; laziness is considered a vice, especially when accompanied by poverty. In these matters, the Bible presents no acceptable morality. Genesis describes hard work as a punishment, an apposite description. While Esau is hard at work, Jacob is making arrangements to steal his birthright. . . . Mary is supported, while the hardworking, faithful Martha is left to do the dirty work and, quite rightly, grumbles about it. Jesus came through to the leaders of society as a rebel, a drunkard, and a mocker of religion." Why can and does he say this? He does not regard the Bible as the infallible Guide for life. "Whatever our agreements and disagreements, we can only meet the Bible if we take it as a whole; and this can only be done honestly when we have been given the unconditional freedom to accept or reject any of its parts."

In the Netherlands, Dr. Kuitert has stirred up much controversy

(Continued on page 12)

Marriages of Chr. Ref. persons to non-Dutch persons

by JOHANNA WALINGA

During February of this year, the Christian Reformed pastors in Southern Ontario (west of the Toronto-Barrie line) were requested to complete a questionnaire on marriages performed in their churches from 1965 to 1970 inclusive. They were asked to list numerically, for each year, the number of those marriages which involved a non-Dutch person of either sex. At this time I would like to heartily thank all those ministers who so generously contributed to this study. It is now my privilege to share with them and the reading audience of the Calvinist-Contact the findings of my research.

The Christian Reformed churches are not mentioned specifically in this article. Instead, they are divided into five categories of different combinations of rural and urban occupational structure. The pastors of the churches indicated the approximate division, between rural and urban occupations, in their congregations. These five categories are described briefly in the extreme left hand column of the enclosed table.

TABLE

Category	Total percentage of marriages to Non Dutch of both sexes:	Total percent to Non Dutch Male:	Total percent to Non Dutch Female:
Very High Urban (80-100% urban)	25.2	11.4	13.8
High Urban, Medium Rural (60-79% urban)	21.8	12.9	8.9
Medium Urban, Medium Rural (40-59% urban)	19.7	7.0	12.7
High Rural, Medium Urban (20-39% urban)	24.5	11.9	12.6
Very High Rural (0-19% urban)	18.2	9.1	9.1

The table shows the total percentage of marriages to Non Dutch persons from 1965 to 1970 inclusive for each category. Several generalizations can be made from these statistics and those of the individual churches.

1. The percentage of outmarrying is highest in medium sized urban centres ranging from places like Woodstock and St. Catharines to Kitchener and London. The average for these centres is +25%.
2. The percentage of outmarrying is considerably lower in metropolitan Toronto at about 16%. The tendency to choose friends among those of similar background rather than similar location is typical of very large urban areas.
3. The outmarrying rate decreases progressively with decreasing urbanization and/or an increasing rural structure of congregations.
4. The percentage of outmarrying is highest for a few very isolated congregations such as Collingwood and Owen Sound. Otherwise the degree of spatial proximity of congregations to each other has very little influence upon outmarrying percentages.
5. Age of congregation and percentage of marriages to persons of either sex is only weakly related (at .3% correlation).
6. Size of congregation and percentage of outmarriages is completely random with no causal or explanatory relationship at all.
6. There is twice as much outmarrying by Dutch males than Dutch females in all categories of urbanization except the one titled high urban and medium rural.

There is another peculiarity in the individual churches. There is a trend that when the percentage of outmarrying to one sex is high then the percentage to the other sex is low. A tentative hypothesis for this trend might be that if one sex marries out to quite an extent then those that don't have a greater opportunity to marry within the same background and do so. It is as if one sex releases the pressure and the other then prefers to marry within the tradition.

8. Generally, the percentage of outmarrying increase from 1965 to 1970. This time period is however, rather short to definitely state that the rate is increasing with time.

The overall percentage of outmarrying by Christian Reformed persons varies from an average of 18% to an average of 25%. This level is not high but it is considerable when one realizes that it has been achieved in 15 to 20 years of accumulation or one generation.

These statistics are measures of cultural integration within the specific context of marriage. They do not measure integration on other levels such as economic.

These intermarriage measures are very significant for the Christian Reformed Church in Southern Ontario. Marriage requires by its very nature, a high level of accommodation and therefore represents a definite level of interaction that is cultural and social. The marriages used in this study are generally between persons who have spent more than one half and often, more than three quarters of their lifetime, as first generation immigrants in Ontario. The degree to which marriages between these persons are within (or outside) the Dutch, Christian Reformed background, then, shows the effectiveness of the total socio-cultural environment to transmit its values. The wide variety of percentages of outmarrying in the various congregations shows that the physical location of people is not important in determining outmarriage rates. It is the contention, then, from this discovery, that the ability to transmit and reinforce Christian Reformed religious and social values will determine future outmarrying rates. As the "Dutchness" trait is rapidly diminishing, even more emphasis will be placed on those persons and institutions that transmit and strengthen religious and social values.

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THE WORLD AROUND US

Brazil's Military Government

In 1964 President Joao Goulart announced measures which would pave the way for agrarian reforms in Brazil. Large areas of land were to be taken over by the government to be divided among the peasants and to stop land speculation. A minimum wage was to be introduced, as well as retirement pensions and medical care. But when Goulart tried to implement these measures, he was blocked by the bureaucracy, a hostile congress, and the military who accused the President of fostering a left-wing plot to install communism in Brazil. That same year the military took power in the country and has retained it up to today. One of the governors who tried to implement the reforms in Pernambuco state was one of the first arrested by the military.

A few weeks ago, President Emilio Garrastazu Medici, one of the generals who supported the military takeover seven years ago, and the third military man to hold the presidency since the takeover, announced that on the seventh anniversary of the new regime, a number of social measures would be introduced. The government will take over strips of land 100 kilometers (or 62½ miles) deep on each side of the Transamazon Highway, as well as land in other areas. The move is designed to form a base for agricultural reform and to prevent land speculation. There are also to be retirement pensions and other benefits for rural workers.

These reforms do not mean that the generals have now turned socialist or communist, nor that they have seen the wisdom of the civilian government's action and that they are therefore turning the government back over to them. There are two parties in Brazil; one is a tightly controlled, small and ineffective opposition party, the other is the party of the generals which faithfully votes into office the men the generals select. Medici has promised that the constitutional provision regarding the direct election of governor will be honoured in 1974, and he has allowed numerous trial balloons about third parties to be launched. But there is little hope that the country will return to democracy in the sense of the terms as we understand it in Canada and the U.S. The military men say that there is democracy in Brazil now, and although they are willing to give the civilian politicians some more power, it is highly unlikely that the generals will withdraw from the political scene altogether.

The generals have worked hard to try and end political terrorism in Brazil, but they have not completely succeeded. Kidnappings of foreign diplomats, who are then held at ransom for the freeing of political prisoners is still taking place from time to time. There are rumours that there are thousands of political prisoners in the jails of the country who are being mistreated, but these reports are probably highly exaggerated. There are political prisoners in Brazil; the government has given itself emergency powers which make it a simple matter to pick up persons and put them in jail without giving them a public trial. In the last six months or so, however, the situation seems to have improved and there is less political agitation than there was in previous years. This may well be because the regime has brought definite improvements in Brazil's economy which provides for employment and a cash income which is higher than under the civilian governments.

The gross national product rose 9 per cent in 1969. Exports for that year approached \$2.5 billion, while imports were held to under \$2 billion, thus pushing Brazil's accumulated foreign reserves to nearly \$1 billion. During the first half of 1970 overall exports rose

30 per cent above the level for the same period in 1969, and industrial exports were up 86 per cent. The rate of inflation which reached 20 per cent in 1969 has been brought under control, and the cost of living is also stabilized. Brazil seems to have beaten this problem without resorting to drastic economic measures. The economic boom has generated a great deal of capital, not only to finance vast economic programs but also for the purchase of Brazilian made consumer goods. One indication of this is that the Volkswagen factory in Brazil turned out its millionth vehicle in July of last year. This was after having been in operation for 13 years. The company expects to reach the two-million mark in only four years.

There is every indication that Brazil is working very hard to become a modern nation. Roads are being constructed in various parts of the country to facilitate transportation; airfields are built so that every part of the country can be reached. Through tax incentives, industry is encouraged to settle in areas of chronic unemployment and so far 100,000 new jobs have been created, thus improving the level of living for at least half a million people. In 1964 only one million Brazilians paid income tax, but now 5 million enjoy that privilege. There is also a Social Integration Program which is divided to increase the worker's share of the national wealth without raising wages or otherwise stimulating inflation. It provides that each firm shall contribute a small percentage of its profits and certain federal taxes to a national fund on which employees may draw to meet specific expenses, such as the purchase of a home. Some 13 million employees of private industry are affected, and now similar provisions are being implemented for public employees.

Since education is still at a low level in the country, the government has launched the most ambitious educational program since the 1930's. Most of the emphasis is being placed on schooling for the working class at the elementary and secondary levels. Applied science and other 'practical' courses are the ones that are stressed, and through an intensive propaganda campaign and scholarships administered by the trade unions it is hoped that enrollment in elementary schools will increase by 29 per cent and in secondary schools by 95 per cent in the next three years. Since the country is woefully deficient in the number of qualified scientists and technicians required by modern technology, the Medici regime has undertaken to provide training and employment opportunities to reverse the brain drain and to attract young people into scientific professions. Funds are channeled through the Scientific Development Fund. Current projects involve aircraft inspection, computer design for naval use, the application of nuclear physics in agriculture, and, with foreign assistance, construction of a 500,000 kilowatt nuclear power plant which is expected to be in operation by 1973.

Obviously there is a great deal to be done yet, but at least a start has been made. The present rulers see Brazil as one of the major countries in the world, and they are working hard to bring the country up to that level. This means that Brazil will have to compete in an age of nuclear power, computers and automation, and the first steps in that direction have been made. It also means that Brazil will have to overcome its traditional political violence and eventually find some way of returning to a responsible type of government which does not depend for its power base on the military forces.

J. J. Bout.

ONE MAN SHOW?

We have become used to this term today. If I am not mistaken the great majority of our ministers and church members have no objection to characterize our public worship services by it.

The matter seems to be very simple. The officiating minister is in charge of the whole proceedings. The congregation forms the audience, called the silent and inactive flock which is to be pastured by the shepherd. The minister takes care of every detail of the service; from the call to worship through the closing benediction the minister speaks up, leads in prayers, does the preaching, makes necessary announcements, being in charge of just about everything.

In the days when I grew up in Amsterdam, Holland, we had special readers in the church services. In our present terminology we could call such a service a two-man-show! When the law had to be read or the apostles' creed plus one or two portions from Scripture, such a reader, duly appointed by the church council, come forward and did the job. When I was serving in my third charge in the Netherlands, Synod officially abolished the institution of readers on the ground that this would greatly contribute to the improvement of the public worship service.

Today, however, the situation is different again. Re-appointment of readers would not help at all because participation by the audience as we understand it in our days has a much wider scope, and rightly so. The various printed orders of worship which are available provide for several short prayers and brief statements to be said aloud by the whole congregation. Only a very few of our churches so far succeeded in introducing these new ways of participation. Others try responsive reading on special occasions. In other churches the people begin to get used to confessing the apostles' creed in unison and to pray the Lord's prayer together aloud.

All this makes us think. In every worship service there is more response, more dialogue than we may realize, but the dialogue is not between the minister and the people but between God and His own. God has instituted the Sunday and the matter of public worship on that day because He wants to meet His people there. They gather together under His blessing listening to His Word. The minister functions as God's servant. The people may forget him while they concentrate on the message he brings. That majestic Word of God should move their hearts filling them with awe and in receiving the message they lift up their hearts unto God in adoration. During the whole service and especially during the sermon the dialogue goes on between God and His people. The psalms and hymns and prayers respond to God's message, and when the service closes the people are sent home with God's precious benediction which they actually receive.

So far we found that the term "One man show" does not do justice to the public worship service. We should get rid of it as soon as possible. However, this will not be very simple. Some of our orders of worship begin with the greeting by the minister, "The Lord be with you," responded by the congregation, "And the Lord be with you." Here right from the start we introduce a kind of dialogue between the minister and the audience. Many of our discussions on the public worship service today are built on that erroneous idea of dialogue. From proposals made and directions given, we learn that the congregation should get opportunity to ask questions during the evening service, which should be answered by the minister or by somebody else present who has specific knowledge of that particular subject. The sermon might be split up into a few sermonettes, so that some qualified church members could take their turn in participating in the services, thus underlining its dialogue character. But again, this dialogue functions between men who preach and men who ask questions with the service changing into a merely human affair.

When God's people meet on Sunday in the name of Jesus Christ, we know from His own promise that He Himself will be in our midst. We have to take that seriously for His presence makes all the difference.

Because of Jesus' being with us the service just cannot be a one man show. He uses the man on the pulpit through His Spirit to such an extent that the people may see Him by faith and may respond to Him from moment to moment in heart or by mouth.

Let us pray that our ministers may realize their high calling in deep dependence from their Sender. All they have to do on the pulpit is apparent in the story of Philip and the eunuch: in answer to the question as to how a particular text in Isa. 53 should be understood, the servant of God "opened his mouth, and began at the same scripture, and preached unto him Jesus!" (Acts 8:35).

WORSHIP

From Middle English worship, and Anglo Saxon weorthscipe, honor, dignity. Analyzing we find worth (value, merit, excellence) and the verb shape (to express feelings or thoughts in definite form).

Now think of it: when we worship God we just put all our confidence in Him, in deep adoration.



In the April issue of "The Bridge", monthly of the Edmonton C.R. Churches I found wise words on our small children in church, written by Rev. Peter W. DeBruyne, who since that time has left Edmonton, Alta. for Victoria, B.C. Here is a quotation:

Now I am most grateful to the Lord that our pews are still occupied by many whole families. What a beautiful sight! I am also very much aware that you cannot begin to help every single member to worship the Lord meaningfully every minute of every service, every Sunday. But what about the children? When and how can they joyfully participate in the worship of God's people?

Last year, in our Ottewell Church, we selected and printed a number of children's hymns, one of which we sing every Sunday morning, just before the pre-schoolers leave for Sunday School. It is but a small step, yet the change is much appreciated by the children, while it reminds the preacher and the people that with all our teenage and adult crusades, we better not overlook the child.

No doubt, there are several ways by which we as congregations can worship our Lord on Sunday without ignoring the needs and the desires of the children. Perhaps, our parents should give this matter much attention. Yes, keep taking your children to church, but at the same time seek an answer to the question what they would like to do in their worship of the Lord. And please, let's not be afraid to make those changes which will be beneficial to the whole congregation, including those members who are now still underprivileged, our young people, but especially our children.

"Let the children come to me, and do not hinder them," says our Lord. I venture to say, though, that it is more in spite of than because of my church attendance as a child that I now enjoy worshipping the Lord in the midst of His congregation every Sunday. And in conclusion I am convinced that people who by the grace of God have learned to set up programs and build schools, in order to make their children grow daily in the Lord, will also have the courage and the imagination to find new and more meaningful ways of worship for these same children on Sunday!

Let our children come and be given the opportunity to worship the Lord in their way, and let us not hinder them, especially not on the Lord's day!

This is a story, told by Rev. Jacob D. Eppinga in "The Banner":

"I remember my first week in the parsonage. Looking through my study window one morning I observed a car stopping in front of the house with the driver emerging and, obviously, heading for my door. "My first customer," I thought, or was it "Patient"? What did you call parishioners, anyway, who came to you for help? Councellees? At any rate, I was sure he had a problem. Perhaps a fight with his wife, or concern for an errant son. Or maybe he had some theological problem for which (horrors) I might not have the answer.

Whatever it could be, I hastened to straighten my tie and put on my suitcoat, all of which was ac-

SCANNER

complished in one swift motion. Not to appear over-anxious, I waited a full ten seconds after the ringing of the bell. Then, opening the door, I intoned a "How-do-you-do" in a kind of soprano range rather than the rich full baritone

intended. Imagine my surprise at his irrelevant rejoinder! "Hi-ya kid," the man said, "Is your mother home?"

He was selling vacuum cleaners!

Thus the Lord brings down His own. The man on my doorstep had "Salesman Americana" written all over him. But he was less from "Hoover" and more from "heaven", sent by a God who, by His providence, and not without a sense of humor, tries to get His fledgling ambassadors to take only their message seriously — not themselves."

HITHER and YON

PERSONAL NOTES

1. From Rev. M. D. Geleynse in March C.R.C. bulletin of St. Catharines, Ont.:

I have been offered a part-time job at Calvin Seminary as a Special Assistant to the Director of Field-Education in the Department of Practical Theology, which gives me sufficient time for further study at the Seminary. Last week I also received word, that I have been awarded the Centennial Mission Scholarship for this year. This scholarship was instituted by Synod in 1957 and is awarded annually by a Committee of representatives of the Home Mission Board, the Foreign Mission Board and the Seminary. All this means, that, if further details can be worked out satisfactorily, and consistory and classis will give their final approval on a leave of absence, we will leave for Grand Rapids D.V. not later than August

1, 1971. Since I hope to go as a foreign student we will have to return to Canada not later than Aug. 31, 1973 and we trust that by that time the Lord will have a place for us to serve Him again in the regular active ministry of the Christian Reformed Church.

2. About Rev. H. R. DeBolster in Emmanuel C.R.C. bulletin of Calgary, Alta.:

The consistory would like to inform the congregation that Rev. DeBolster has been granted a leave of absence for study in the Netherlands. Although originally planned a few years ago, this was postponed because our pastor did not want to leave the congregation during the difficult time behind us now, and he also cut his time for study down to a period of approx. 3½ months, from May 18 - Sept. 4. This includes 6 weeks of vacation not taken in the past several years, as well as 4 weeks due to him this year. During this time his salary will continue and he has offered to reimburse some guest ministers who will provide us with preaching services.

His main area of study will be Church Order and in general he hopes to receive information and insight in other areas as well which will greatly benefit his ministry and therefore also the church.

3. From and about Rev. J. H. Binnema in C.R.C. bulletin of New Glasgow, N.S.:

Pastor Binnema and his wife returned safely from a good holiday in the Netherlands. We are thankful that we were able to see our relatives and celebrate an anniversary and 3 birthdays in Holland. The pastor preached in Landsmeer in one service, and told about the work in New Glasgow and Pictou. Landsmeer is the place where the pastor spent 25 years of his youth. A brother of that church donated £1,000 to our church, which together with some smaller gifts amounts to \$300. The pastor also preached one service in Hoogeveen (Zuiderkerk). Also there he talked about the evangelism work in New Glasgow.

Important instruction was given in the Grimsby, Ont. C.R. Church bulletin; important enough to be read and remembered by many:

THE INDEPENDENT ORDER OF FORESTERS

It seems that a number of people of our congregation have been contacted by the lodge of the Independent Order of Foresters, requesting them to become members. As you know, our church principally objects to lodge membership because of the secret nature of lodges, and the humanistic principles on which they are based. If you have received such an application for membership from the Independent Order of Foresters, be sure to just send it back, or do not respond at all. If they contact you again, tell them that lodge membership for you is not compatible with church membership. The I.O.O.F. is basically an insurance company that tries to sell you insurance. The lodge also has a burial ceremony, mainly used for the higher officers, which guarantees salvation without Christ. The doctrine of providence, as we know it and believe it, is openly denied as we can read in this article of the Constitution, "We believe that we members of the Forestry travel through life in the protective arms of our great fraternity. Also the atmosphere in the I.O.O.F. is greatly defined by its belief in the fundamental righteousness of man, eliminating the work of our Mediator, Jesus Christ. Another statement of the lodge creed is that we do not assume to judge among creeds. This includes Mohammedanism, Buddhism and in fact all the religions of the world. The God of the Foresters resembles in many instances Allah of the Mohammedans. The Forestry has a plan of salvation. It distinctly teaches that there is a blessed hereafter, to which will go all good Foresters, by the good they do in this life. They teach that all men are God's children, and that God is the Father of all men. It is the humanistic idea of brotherhood of men, without the reconciliation of Jesus Christ to that Father. The above should be sufficient evidence as to why the membership of the Christian Reformed Church cannot go together with lodge membership.

SECULARISM

Here is a worthwhile remark, made by Rev. P. E. S. Smith, found in the C.R.C. bulletin of Agassiz, B.C.:

A theology separating the 'spiritual life' of man, his 'immortal soul' and 'the hereafter' from his every day 'secular' life has been and will increasingly be one of the main contributors to secularism.

The Pastor's Corner in the bulletin of First C.R.C. of Edmonton, Alta. has this to say:

PASTOR'S CORNER: Two things seem somehow to symbolize many of our worship services: a glass of water and a roll of peppermints. The first is an appurtenance of the pulpit and helps one person to speak much. The other appears to be an appurtenance of the Christian Reformed pew and serves, I understand, to help people endure much. These two symbols, though they both represent oral activity in our church, do point up a sharp difference in roles between pulpit and pew.

To bring the two roles together our consistory and worship committee are gradually introducing more balance. The second service is becoming more a response-type, people-centered hour of worship though admittedly much remains to be done. It is ideally suited for the exercise of spiritual gifts that the Lord has provided in abundance. These gifts of the Spirit are precious. They need to be exercised, given full play for the benefit of all. Just read I Corinthians 12-14. Perhaps, if we took those chapters seriously, we could dispense with our rolls of stony sweets.

But what I frankly fear in First Church is this: that no matter what the consistory proposes for the second service to make it more God-glorifying and beneficial, large numbers will neglect it as they do now. At the same time, an appreciable number of visitors from other churches will be there as they are now. They are of course more than welcome. But it hurts if they have to fill up the vacant space that we have created. God yearns for a full house. Absenteeism, when the cause is sloth, is an abomination to Him. With full attendance in both services, and with continuing attention to what we do there, First Church may yet become a model-congregation for miles around. I can't wait to see it come true.

Kitchener, Ont. C.R.C. wants to know what others do for Christ and to learn from it; the bulletin had this announcement:

Our Social Evening today features as guest speaker Mr. G. Vander Worp, Director of the House of Friendship. Let us all come to hear more about the problem of the many people that are out on the street, and how in the name of Christ, hospitality can be shown. Hospitality is the heart of the gospel of Christ and our pastor will preach on that topic in the evening service.

Quotable (as the gospel is brought to the congregation of "drifters" at the House of Friendship, what about our own congregation of "steady" churchgoers?): "I often fear much for those who hear the gospel regularly. I fear, lest you become so familiar with the sound of its doctrines, that insensibly you become dead to its power. I fear, lest your religion should sink down into vague talk about your own weakness and corruption, and a few sentimental expressions about Christ, while real, practical fighting on Christ's side is altogether neglected. . . ."

Bishop J. C. Ryle, c. 1850.

The revivals and reforms of the Church have commonly been due to a sudden consciousness that Jesus Christ has been forgotten or undervalued in the very Church which bore His name.

—James Moffat.

TRY IT

No. 41

Ma has Beth was a sister in law of Jacob.

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 Hamilton, Ont.

With thanksgiving to our Creator and Lord we wish to announce the birth of our first child, a daughter

MEREDITH GRACE
 Born: April 22, 1971.
 Richard and Ina Dykstra.
 416 Beach Ave.,
 Cornwall, Ont.

A first grandchild for
 Mr. & Mrs. J. Mein,
 Beamsville, Ont.
 Mrs. R. Dykstra,
 Hamilton, Ont.

The Lord has performed another miracle, by giving and entrusting to our care a daughter:
KATRINA JANTINA
 on April 6, 1971.
 Joe and Alice Reitsma.
 3194 Burton S.E.,
 Grand Rapids, Michigan.

With thankful hearts to our Covenant God we announce with great joy the birth of a son whom we call:
ROBERT-CHARLES
 a brother for Cynthia & Cheryl,
 born April 16th, 1971.
 Charles & Corrie Zylstra
 (nee Smit).
 285 Emerald Isle Court,
 Richmond Hill, Ontario.

"Children are a heritage of the Lord." — Psalm 127:3.
 On March 26, 1971 God blessed our family with the birth of our son and brother
JEREMY WILLIAM
 On April 12, 1971 God saddened our hearts when He took unto Himself after a brief illness our oldest daughter and sister
HEATHER ALYNNE
 at the age of 10 years and 3½ months.
 J. W. Wesseliuss.
 D. Wesseliuss—te Hennepe.
 Janet,
 Cornell.
 Eric.
 Darren.
 William.
 Box 653,
 Shilo, Man.

Mr. Jacobus Van Hemert is pleased to announce the forthcoming marriage of his daughters
AUDREY
 to
 Mr. JOHN SCHENK,
 son of Mr. & Mrs. Wm. Schenk of Orillia, and
CHRISTINE
 to
 Mr. COR BUIKEMA
 son of Mr. & Mrs. J. Buikema of Vancouver, B.C. on May 22, 1971 at 4:00 p.m. in the Holland Marsh Christian Reformed Church.

Langs deze weg bedanken wij allen voor de vele blijken van belangstelling, ondervonden bij ons 50-jarig huwelijksfeest.
 M. Moesker.
 R. Moesker—Lumkes.
 R.R. 3, Wellandport, Ont.

We would appreciate to hear from any Christian Reformed
MINISTER
 who plans to visit Montreal or surroundings, and who would be willing to preach in our services in the month of July. Please contact the clerk: Diemer DeVries, 112 Beechwood, Dollard Des Ormeaux, Que.

Is anyone willing to sell a new or second-hand copy of the
"BIG READ-TO-ME STORY BOOK"
 by W. G. Van de Hulst? Write L. Jonker, 7 Gretna Green, Kingston, Ontario.

SCHOOLBUSES FOR SALE

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On April 15, 1971, the Lord called into His glory our beloved father and grandfather

KLAAS LAND,
 at the age of 76, husband of the late Jitske Veenstra.
 John 11:26.

J. Land,
 S. Land—de Vries,
 Surhuisterveld.
 L. Vriezema—Land,
 H. Vriezema,
 Ancaster.

A. Land,
 A. Land—Boomsma,
 Harkema.
 T. Schilthuis—Land,
 B. Schilthuis,
 Ancaster.

J. van der Laan—Land,
 T. van der Laan,
 Harkema.

W. Land,
 F. Land—van der Meer,
 Drogeham.

J. Land,
 A. Land—Wedding,
 Oakville.

S. Voskamp—Land,
 S. Voskamp,
 Burlington.

A. Hoekstra—Land,
 J. Hoekstra,
 Huis ter Heide.

J. Schuttel—Land,
 J. Schuttel,
 Ouderkerk a/d Amstel.

H. Land,
 P. Land—de Bruin,
 Harkema.

F. Elzinga—Land,
 M. Elzinga,
 Flamboro.

and 32 grandchildren.
 Harkema-Opeinde.
 April 15, 1971.

Op zondag 18 april 1971 heeft de Here plotseling tot Zich genomen onze lieve vader, groot- en overgrootvader

MEINDERT DRAAISTRA,
 in de gezegende ouderdom van ruim 93 jaar, sedert 23 april 1950 weduwnaar van Hinke Haanstra.

"Hij geeft de wens van allen die Hem vrezden, hun bede heeft Hij nimmer afgewezen."
 Ps. 145:6.

De diepbedroefde kinderen:
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 J. Draaistra—
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Carrying Place, Ont.:
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 18 april 1971.

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We mourn the loss of our mother and wife

AGNES VAN DER ENDE
 (VAN HUIZEN)

God took her from us without warning on April 20th, but He gives us the strength to trust in His purpose and to face the life He leaves us.

A. C. Van der Ende,
 and children.
 3093 Douglas Rd.,
 Burnaby 2, B.C.

The Consistory of the First Christian Reformed Church of New Westminster, B.C. expresses its sincere sympathy to its fellow office bearer Mr. A. C. Vander Ende, and his family, in the passing away of his wife

Mrs. AGNES VANDER ENDE

May the Lord grant strength to our brother and comfort him in this great loss.

Consistory First Christian Reformed Church of New Westminster, B.C.
 20 April, 1971.

The Boardmembers of the John Knox Christian School Association of New Westminster, B.C. wish to express their heartfelt sympathy to the husband and children of their suddenly departed fellow Boardmember:

(Mrs.) AGNES VANDER ENDE

"Happy are the dead who die in the service of the Lord... they will enjoy rest from their hard work, for they take with them the result of their service."
 Rev. 14:13b.

TEACHERS WANTED

Due to expansion, Durham Christian High School invites applications for

TEACHING
 in a number of fields, esp. French. Send applications to: Mr. W. Bylsma, Principal, Durham Christian High School, Box 238, Bowmanville, Ontario.

THUNDER BAY CHRISTIAN SCHOOL

has an opening for
A TEACHER
 for the school year 1971-1972, for grades 6-7. Preferably a male teacher. Please send letters to the Sec. Mr. T. Bakker, R.R. # 3, Thunder Bay (F), Ont.

HANEY PITT MEADOWS CHR. SCHOOL

needs a
PRINCIPAL - TEACHER
 For information contact the sec. H. Blok, 12084 - 232 St., Maple Ridge, B.C., tel. 463-9140.

DUNCAN CHRISTIAN SCHOOL

needs
TEACHERS
 for the school year 1971-1972. Send your inquiries or applications to the principal, Mr. H. J. Bulthuis, 1050 Prevost Rd., Duncan, B.C. (Area code: 604). Phone 748-9725.

EDMONTON SOCIETY FOR CHRISTIAN EDUCATION

requires
ONE TEACHER

to teach French and Physical Education in the Junior high school and Typing and Accounting in the Senior High School, each approximately half time. No travelling involved. For further information and application forms contact Mr. James Tuininga, 14304 - 109th Avenue, Edmonton, Alberta or call 454-9357 or 455-2906 (evenings).

Abbotsford Christian School still is in need of a

FRENCH TEACHER
 for the 1971/1972 school term. Please direct your inquiries or applications to the principal Mr. John Kampman, Box 175, Abbotsford, B.C.

Calvin Receives Kellogg Foundation Grant

The Kellogg Foundation has awarded Calvin College \$5,000 under the College Resources for Environmental Studies Program.

Dr. Robert E. Kinsinger, Kellogg Foundation Vice President, explained that the grant to Calvin is one of approximately 300 similar grants being made to small, private liberal arts colleges throughout the United States as part of the Foundation's continuing program of support for activities aimed at finding solutions to environmental problems throughout the nation.

Dr. Kinsinger said, "The realization that man is faced with unprecedented crises precipitated by rapid and profound population growth, environmental deterioration, and depletion of the planet's natural resources has evoked a growing concern. The Foundation believes that the nation's small, private liberal arts colleges can make a substantial contribution toward solving these problems by strengthening their programs of environmental studies".

The purpose of this particular grant is to assist Calvin in in-

crease its holdings of books, documents, periodicals, microfilms, pamphlets, models, charts, maps and other media, in order to augment its basic source materials for environmental studies.

Calvin is constantly expending its holdings by the addition of all types of materials. In the year 1970 the expenditure for all library materials totaled over \$100,000.

In the past two years, Calvin has held many seminars and lectures on the problem of Environmental Control. Calvin students, with the students of other local colleges, have been active in organizing specific projects for environmental improvement.

The Calvin Committee, which shall be responsible for the selection of materials under the terms of the grant, includes: Dr. Al Bratt, Dr. Gordon De Blaeij, Dr. Paul Henry, Dr. Clarence Menninga, Library Director Marvin Monsma, Prof. Leonard Sweetman, Dr. Ray Vander Weele, Dr. Jack Wiersma and student members Jack Dekkinga and Kristine Gallen.

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DATA CENTRE

Toronto District Christian High presents "The Crucible" by Arthur Miller. 8 p.m. in the School Auditorium.

May 6 Choir Concert by the Fruitland Chr. Ref. Choir Society in the Fruitland Chr. Ref. Church. 8:15 p.m.

May 7 "An Hour of Music". Choir Concert by Grimsby and Hamilton Chr. Choral Societies in Grimsby, Chr. Ref. Church. 8 p.m.

May 7 A.A.C.S. Drayton Chr. Ref. Church, 8 p.m. Dr. B. Zylstra on "The Institutional Church in the Kingdom of God".

May 8 Annual Meeting of the Christian Senior Citizen Homes Society of Northern Alberta. 2 p.m. Third Chr. Reformed Church, 14323 - 107A Ave., Edmonton.

May 8 Fonthill, Spring Concert under the direction of Leendert Kooy. E. L. Crossley Sec. School Auditorium.

May 8 "An Hour of Music". Choir Concert by Hamilton and Grimsby Chr. Choral Societies in Hamilton. District Chr. High School, 8 p.m.

May 15 Bowmanville, Spring Concert under the direction of Leendert Kooy. Knox Chr. School Auditorium.

May 26 Hollandse Dag in York Chr. Ref. Church. Speaker in de namiddag Rev. M. D. Geleynse of St. Catharines, Ont.

July 5-Aug. 6 Summer school in the Fraser Valley Christian High School, Surrey, B.C. Information Mr. G. Dykstra, 545 Walton Rd., Richmond, B.C.

Concerts by The Ambassadors Hamilton District Male Chorus, Conductor Mr. Harold DeHaan. Tickets \$1.50, students \$1.00.

May 14 Kitchener Chr. Ref. Church, Ottawa St. S., Kitchener, Ont. 8:20 p.m.

May 15 8:20 p.m. First Hamilton Chr. Ref. Church, Charlton & Hess, Hamilton, Ont.

SPEAKING TOUR

of the Rev. R. Wurmbrand Ontario speaking program. All meetings start at 8 p.m.

May 19 Listowel, Ont. Listowel High School.

May 24 St. Thomas, Ont., Arthur Voaden Sec. School, 41 Flora St.

May 25 First Chr. Ref. Church, Tweedsmuir Ave. E., Chatham, Ont.

May 27 Central Presb. Church, Caroline & Charlton, Hamilton, Ont.

May 29 The Mennonite Brethren Church, Scott St., St. Catharines, Ont.

May 31 Riversdale Chr. Ref. Church, Wellandport, Ont.

The New Morality

(Continued from page 9)

with his views of Scripture. It is not the purpose of this paper to deal with this theology. I only want to direct your attention to his view of Scriptures. He rejects the historicity of Genesis 1-3. He has a worshipful attitude towards science, and hammers on the idea that the Bible is time-conditioned. As the Bible is time-conditioned, we can no longer go directly to Scriptures for our directions for morality. Kuitert says that you cannot consult the Bible like you do a civil law code or a telephone guide. In the Old and New Testament you find teaching models for obedience. Kuitert leans towards the new-morality (situation ethics). In "Anders Gezegd" he says that we should perhaps resort to situational ethics. Therefore, he can say in his chapter on "Theology and Ethics of Revolution" that the alternative whether or not to use violence in order to change the structures of society must be decided in each situation anew on the basis of information and analysis.

The term "New Morality," or to use another phrase "situational ethics" has been popularized by the Anglican bishop John T. Robinson in his famous book "Honest to God." He has presented in a popular way what modernist theologians had been saying for a long time.

I. What is New Morality?

Dr. Fletcher, quoted in "Honest to God" said "Christian ethics is not a scheme of codified conduct. It is a purposive effort to relate love to a world of relativities through a casuistry obedient to love." This means that love is the only basis for ethics. Compassion for the person overrides all law. And Bishop Robinson believes that this is "the only ethic for man come of age." There are no longer absolutes for right or wrong. We are told that the difference between the old and the new morality is in the approach. The old started with accepted PRINCIPLES, the new with PERSONS. Thus, there are no ready principles to guide a given situation. The bishop believes that law and love clash. This new approach to morality has serious consequences. A conspicuous example is the issue of marriage and divorce. Love is the basis for every decision and

not principle. Therefore, Robinson can make this revealing statement: "For nothing can of itself always be labelled as 'wrong'. One cannot, for instance, start from the position 'sex relations before marriage' or 'divorce' are wrong or sinful in themselves. They may be in 99 cases or even 100 cases out of 100, but they are not intrinsically so, for the only intrinsic evil is lack of love."

Douglas Rhymes, canon of Southwark Cathedral of the very diocese of which Robinson is in charge, preached a sermon in which he said "Christ nowhere suggested that marriage was the only place where sexual relationships could take place. . . . A great deal of the prejudice against homo-sexuality is on the grounds that it is unnatural. But for whom? Certainly not for the homosexual." In the philosophy of the New Morality there is a clash between law and love. Stealing can be justified if your motivation is right. Pre-marital sex can be right, if you have the right attitude. But New Morality is dead wrong. Law and love do not clash. Love is the fulfillment of the law. We obey God's law because we love the Lord. There are absolute principles which must be obeyed for our own good. "For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour." (1 Thessalonians 4:2-4)

II. The New Morality and the Concept of Sin.

When we discuss the New Morality, we must also deal with the concept of sin. To preach about sin, lawlessness and standing as guilty sinners in the sight of a holy and just God is not "in" today. The whole concept of sin has become a problem and the knowledge of sin has declined during the last years and, as a result, the fear of hell. The real essence of sin is guilt before God. Man has broken the laws of God. "As it is written, There is none righteous, no, not one." (Romans 3:10). "For all have sinned, and come short of the glory of God." (Romans 3:23) There is a lack of knowledge of sin. And the removal

of the penalties for sin promotes the new morality. Yet, the Bible says, "For the wages of sin is death." (Romans 6:23) Nowadays, we have become more concerned about the criminal than the victim. We spend more money to re-habilitate the criminal than to aid the one who suffered through the criminal act. The whole relationship of crime and punishment is now a matter of debate. The crime rate is spiralling and our crime prevention is no longer forceful. For example, in Boise City, Oklahoma "A 14-year-old boy who had admitted that he had shot his mother 10 times with a rifle has been found not guilty of murder because he was not advised of his rights to a lawyer before he confessed to his father and two officers. The prosecutor assailed the acquittal as the 'worst miscarriage of justice I've ever seen'. . . . The judge said he based his 'not guilty' ruling on a recent U.S. Supreme Court decision. He said he disagreed with the high court's ruling but that he had 'no alternative'." What is sin? What is law? The advocates of the new morality say:

"Thou shalt not covet, ordinarily."

"Thou shalt not kill, ordinarily."

"Thou shalt not commit adultery, ordinarily."

Dr. Joseph Fletcher says: ". . . for me there are no rules — none at all . . . anything and everything is right or wrong according to the situation — what is wrong in some cases is right in others . . . a situationist would discard all absolutes except the one absolute: always to act with loving concern."

III. Scripture and New Morality.

What is the basis for our knowledge of right and wrong? The answer on this point is clear. The inspired Scriptures! Our belief in Divine revelation does have practical implications for the whole life of morals and behaviour. We are not blind people groping in the dark for something which is not there. The "word is a lamp unto my feet, and a light upon my path." (Psalm 119:105) We have absolute principles to follow. We have a firm foundation for our principles. God has made His will known to us through His Word. The prayer Jesus taught us contains this petition, "Thy will be done in earth, as in heaven." (Matth. 6:10) The glory of the Hebrews was that they were people who knew God's will. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approved the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." (Romans 2:17-20) The Heidelberg Catechism has the law in its third part — "Gratitude." Out of gratitude for the great salvation provided by Jesus Christ we try to keep the law. Dr. Carl F. Henry writes "In the context of salvation by grace, the Law serves as the external criterion of virtue, as the rule of moral good and evil for the believer's walk and conversation. It sets forth the will of God in terms of what ought to be accomplished and avoided." Proverbs 6:23 says "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Romans 3:31 states "Do we then make void the law through faith? God forbid: yea, we establish the law." The Bible speaks of the law as "perfect" (Ps. 19:7), "imperfectible" (Matth. 5:17f.), "holy and good" (Romans 7:14). The law does not cease to be an expression of the will of God. Christian living ought to be based on the revealed principles of conduct. A Christian is not lawless, but law abiding.

We live in a confused world. The church is confusing to the world. The voice of the church is so uncertain. We are afraid to stand on the Word. Theologians forget that the cross has always been a stumbling block, the preaching of the Word "foolishness" and the obedience to God's law a nuisance to the pagan. In our bewildered world with its swift decline of morals, the church

must retain its moral integrity, practise what the Scripture teaches, and have the mind of Christ and not the secular thinking of our age. We can direct our young people to a sure guide — the Bible. And we must live as Christian adults according to the Word. Whosoever shall lose his life for Christ's sake shall gain it in Him. Whosoever is a slave of Christ is truly a free man. Whosoever comes as helpless sinner to the cross, will be more than a conqueror through Christ. God grant that we may not be swayed by the pagan ideologies of our days, that we will never become ashamed of the gospel, that we will never be fearful to speak out for truth and righteousness. May our confession be:

How I love Thy law, O Lord! Daily joy its truths afford; In its constant light I go, Wise to conquer every foe. Thy commandments in my heart Truest wisdom can impart; To mine eyes Thy precepts show Wisdom more than sages know. While my heart Thy Word obeys, I am kept from evil ways; From Thy law, with Thee to guide, I have never turned aside. Sweeter are Thy words to me Than all other good can be; Safe I walk, Thy truth my light, Hating falsehood, loving right." (Psalter Hymnal 248)

Rev. Johan D. Tangelder.

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May 20	May 14	May 12 noon
May 27	May 21	May 19 noon
June 3	May 28	May 26 noon

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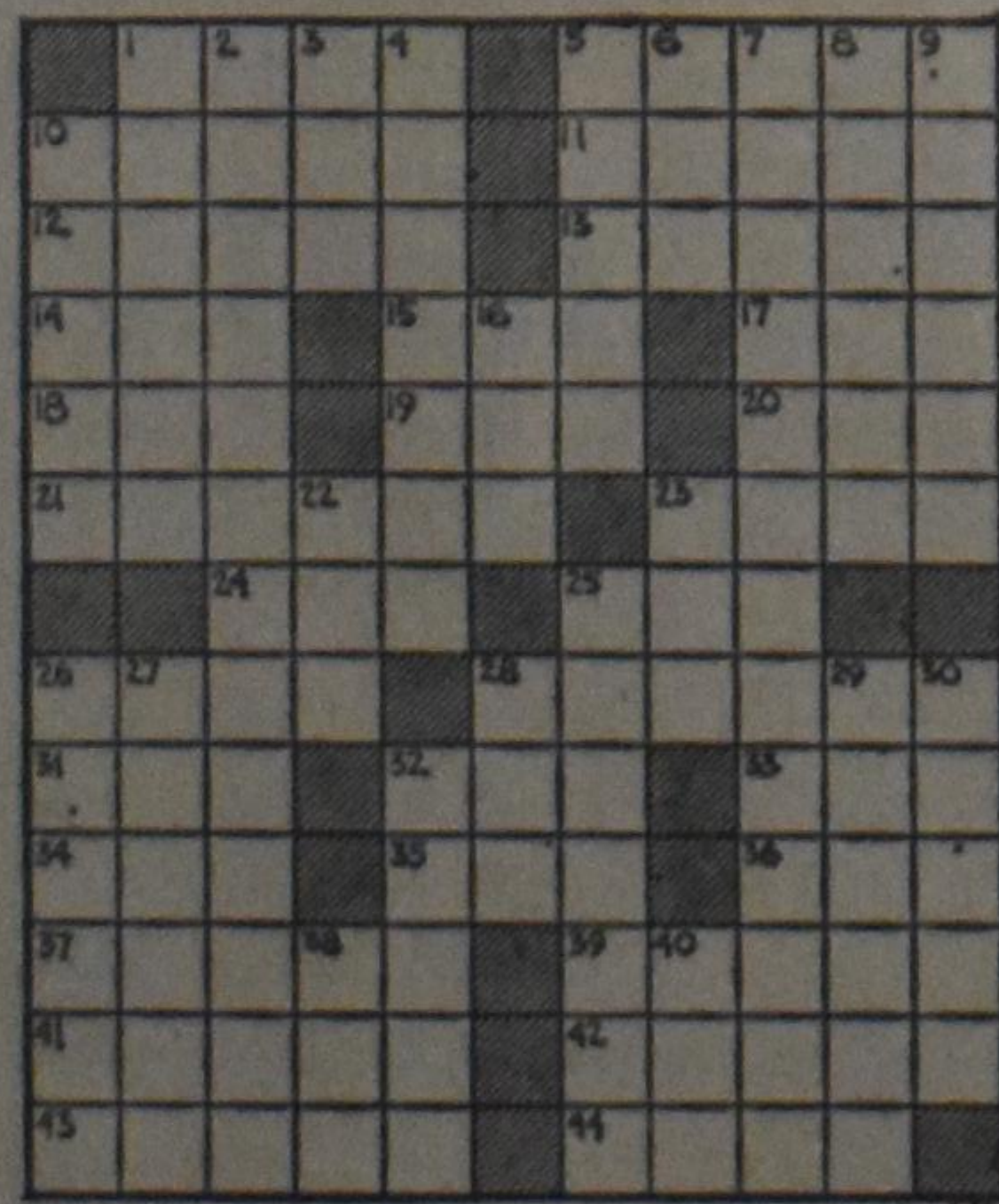
CROSSWORD PUZZLE

ACROSS

1. Out of range
5. Ledger entry
10. Remain
11. Do penance for
12. Bakery item
13. Partake of
14. Volcanic residue
15. Fearless flier
17. Summit
18. Vietnamese holiday
19. Youngster
20. — for the road
21. Handled copy
23. Elbow's counterpart
24. Get drowsy
25. So (Lat.)
26. Token
28. Abominate
31. Mr. Onassis
32. At —
33. Papal name
34. Jordanian mountain
35. Liveliness
36. Do a judge's job
37. Carrot family herb
39. Oyl, for one
41. Ascended
42. Went apace
43. Yearned
44. Throw
- DOWN
1. Degraded

DOWN

2. Notre Dame's football team
3. "Fables in Slang" author
4. Consanguineous
5. No longer current
6. Greek letter
7. N.B.A. team (2 wds.)
8. Chant
9. Wickup
10. Lesson
16. Bounder
22. Vogue
23. Small violin
25. Coastal city
26. 1943
27. Bogart movie
28. Sardonistic
29. Scottish river
30. Tennis plays
31. Trifled
32. Open the purse
38. Get the point
40. Slamese group



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